

THE
GROANES
OF THE
SPIRIT,
OR
THE TRIALL
of the Truth of
PRAYER.

1 Ioh. 3. 21. 22.

*Beloved, if our hearts condemne us
not, then have we confidence to-
wards God; and whatſoever wee
aſke we receive of him.*

Cor in thuribulo Oratio pura.

OXFORD,
Printed by *Leonard Lichfield*
& are to be ſold by *Iohn*
Allen in Leceſter,
An Dom. 1639.



TO THE
NOBLE AND
much honoured
Company of
HIERVSALEM'S
ARTILLERY,
all increase of skill,
Success and
Valour.



As the Saints
were not af-
ter the flesh,
so the wea-
pons of their warfare
are not carnall, but
mighty through God,
to bring downe all the
glory * 2 strong

THE EPISTLE

strong holds and mighty imaginations of devils and men, plotted cunningly against the Israelites of God; yea, all the forces of the flesh and the world must faint, and fly upon the use of these Armes. Of this compleate glorious Armature, Prayer is a special part; yea, it is the very evergetical manifestation of the power of all the rest. It putteth on all the other parts, it keepeth the whole

DEDICATORY.

whole armature close
to a man, it sanctifieth
all the rest, to their se-
veral uses, it guardeth
all the rest of the gol-
den furniture from
theeves and robbers,
it daunteth the Diuell
and the Diuels limbs,
it carrieth the armed
Souldier throughout
all forces and furies,
as a victorious Con-
querour: And hence
is that saying of the
Ancients, *Supplicati-
ons and Teares are the
Armes of the Saints.* As

THE EPISTLE

the power and excellency of this spirituall peece is unexpressible, by tongues of men or Angels, so am I the least of all to be called, of so high & heavenly a faculty; but since it hath pleased him that hath mercy on mee to teach mee the use of it, (though in much weaknesse,) and to guide mee as a weake pensill in his draught of the truth of it, to whom should I then commend it
both

DEDICATORY.

both for the Touch &
Tuition, but to the
Military Forces of the
new Hierusalem, who
are experimētally ac-
quainted with this
peece of prooffe? To
you then my deare &
thrice noble Fellow-
Souldiers, the Trained
Band of heaven, the
Artillery men of the
most High, I dedicate
my selfe and this litle
Treatise; accompt-
ing it my only happi-
nesse if I be but a door-
keeper of the Compa-
ny;

THE EPISTLE

ny; bear with the feebleness of my hands in the unsheathing of this Sword: man you it with a holy and undaunted courage, and it will maintain you. Times call you all to the breach, stand close one to another; hold fast what yee have, and let no man take your Crowne: Lay about you with this fiery shaking blade upon all within you & without you, that oppose Christ & his

DEDECATORY.

his Kingdome: Walk
worthy of so high a
gift ; make not this
good commodity to
be ill spoken of; part
not with your Armes
and you shall over-
come . If these my
poor pains may adde
any thing to your skil;
the greatest recōpence
I crave is to have a
share in your cūning.

*Your fellow-Souldier
and Servant in love*

GEORGE FOXLE.



TO
THE READER

A *S there was ne-
ver more sleight
in venting bad
commodities un-
der false glosses, nor never
more falsehood in counter-
feiting of coine, to make it
goe currant, then in these
our daies, so never more
cheating tricks in the ven-
ting of shews and shapes of
holy performances, under
the colour of true and es-
sentiall duties, in this selfe-
cosening age of ours: In-
stance in this duty of pray-
er, under the shadowes and
shew*

To the Reader

shew whereof, the Diuell
masketh himselfe even as an
Angell of light: All that
are of any religion wil seem
to pray, but a few pray in-
deed. It is an easie thing
under the meanes (especi-
ally of quick wits,) to drawe
a faire picture or dumbe
shew of prayer; but the Spi-
rit only can make a living
prayer. As nothing is liker
true friendship then flatter-
ry, so nothing liker Piety
then Hypocrisie: nothing
liker Prayer then painted
words; but words without
quickning power of the
Spirit are no prayer at all.
All that are of any know-
ledge within the pale of the
Church, will acknowledge
the indigested prayer of the
brutish

To the Reader.

brutish ignorant, to be but babling, and also the prayers of such as worship a strange God, or the true God after a false manner, to be but sin but that a man may have fit wordes, a fluent phrase, patheticall expressions, yet no prayer, that seemeth a Paradox: but that so it may be I have shewed at large in this Treatise, wherein I have endeavoured to cleare by proper and distinct notes the true Being of Prayer from all Simblances of prayer. And where the comfort in prayer ariseth from the sense of the spirit in prayer, I have delivered (as I may) the meanes of attaining the sense of the Spirit, together with

To the Reader.

with encouragements and motives to goe on in prayer though sense be not present. And lastly I give directions, how they that want the Spirit of supplication, shall labour for it. Though my insufficiency in every particular may appeare to an Artist in the faculty, yet, to Gods glory bee it spoken, I have gone along by the light and feeling of some sparkles of the Spirit, but with matter of much sorrow, for my shallownesse in the duty. Take heed then, Christian Reader, how thou prayest, for it is Sathans main imposture to get thy heart to deceine thee in this duty, which is the lock and key of all other duties; read
and

To the Teader.


*and consider, impute the
failings to me, and give
God the Glory if anything
pleaseth.*

Yours to use in Christ,

G. FOXLE,



THE
CONTENTS
of this Treatise.

 *What Prayer is.*
2 *How a man
may know when
hee prayeth in
the Spirit.*

3 *How the sense of the
Spirit in Prayer may be at-
tained.*

4 *How a man should
hold on in the duty without
the sense of the Spirit.*

5 *How they that want
the Spirit of Prayer should
labour for it.*

the Spirit of Prayer should
be ready that want
the Spirit of the Spirit
in the daily prayer



THE
GROANES
OF THE
SPIRIT.

I. *What Prayer is.*



As there is no evil of sinne, nor plague of punishment, more feareful & dangerous then the Spirit of slumber; so there is no better preservation against it, and medicine for the cure of it, then the Spirit of Prayer. *The best of Gods people*

A

are

The excellency and necessity of Prayer.

May 29. 10

Rom. 12. 8.

are taken with some dregs of this.

Cant. 5.2.

I sleepe (saith the spouse) *but my heart waketh* : All had need therefore to be awaked, and there is no better meanes to awake us, then to hear God speaking to us, and to set our selves a talking to God. These be the two meanes indeed that abandon all that breake off familiarity with God, and keepe and increase acquaintance with God; let that counsell of our Saviour ever be with us, *watch and pray*. It is the best meanes for watchmen to keepe themselves awake by talking, and so rouse their Spirits by conference

ference. This Prayer is the best medicine, the safest refuge, the truest messenger, and the most mighty prevailer with God.

To stirre us up then to so excellent and necessary a duty; in so dangerous, secure, and backsliding time, I have made bold to hang out a litle light, that they that have erred from the way (as who doth not) may returne, they that are in the way may goe on with comfort, and they that never came into the way (who yet suppose themselves to be in the way) may, if it be possible, be brought into the way.

For Method and memories sake, the subject of this little Treatise, contains in it, or divideth it selfe into these particulars.

In the first, there is a description of Prayer.

In the second, are discovered the marks of the Spirit of Prayer.

The third directeth us how to attaine to the sence of the Spirit of Prayer.

The fourth sheweth how a man should hold on the duty of Prayer without the sence of the Spirit.

The fifth and last directeth men that want the Spirit of Prayer how to labour

labour for it: Of these and
of their proper particu-
lars in order, and first,
briefly of the first, because
the manner of true Prayer
doth discover fully the
nature of Prayer.

The School-men, and
Fathers have diverse De-
scriptions; in which for
me to be curious, standeth
neither with the nature of
the Treatise, nor with the
scope or my intent: And
for my owne part as one
said in another case, *I had
rather pray powerfully then
define Prayer accurately:*
The summe of all these;
The summe of all Descri-
ptions, may be comprised
in this, namely, That *Prai-
er is a spirituall Ability in-*

*Description
of Prai-
er.*

August.
Hom.

Rom. 8.
26. 16.

Pfal. 38.
10. 65. 3.

*fused into the heart, where-
by the soule expresseth it
selfe familiarly and imme-
diately to God, in the name
of Iesus Christ, with confi-
dence in the promises. It is
called by some the pious
affection of the speaker to
God; by others the manife-
station of the heart to God,
and the assent of the soul to
God. This definitiō is made
good by diverse places of
the Scripture compared
together: First, the Spirit
maketh intercession for us
with Groans; Secondly, the
heart is the seate &c.*

*Lord before thee is all
my desire, and my sighing
is not hid from thee: This
must be done immediatly
to God; for thou that
hearest*

hearest Prayers (saith the Psalmist) unto thee, shal all flesh come, and that in the Name of Christ. *If yee aske any thing in my name I will doe it;* Neither doth Christ his Mediatourship make ours not to be immediate; for he is God as well as man, and is appointed our Mediatour, as the place quoted testifieth, I will doe it. Lastly with confidence in the promises, *and this is the confidence that we have in him, that if wee aske any thing according to his will he heareth us.*

Ioh. 5. 14.

Ioh. 5. 14

First, that Prayer is not an naturall acquired ability.

Secondly, it cōsisteth not

in words though they be ornat, or well set forth with seeming holynesse, but in the p'wring out of the heart, by sighes and groanes inexpressible.

Thirdly, It is no Prayer at all that is not made in and by Christ.

Fourthly & Lastly, without faith it is impossible to pray: Of these Conclusions more fully in the second particular, to which now I proceed.

2 *How*

2 *How a man may know
when hee prayeth in the
Spirit.*



AS Prayer is the special gift of God; so all men have it not that can talk well, or that seeme to have it; *I will poure out my Spirit* (saith the Lord) *upon all flesh*; that is, upon all his own; he promisetht no such thing to the wicked. *Pray alwaies*, saith the Apostle: Try we therefore, whether wee have this or not, for good words except they be the words of the Spirit, will not serve. Would you

A5

then

Joel, 2. 28.

Ephes. 6.
18.

*Evidences
of praying
in the Spi-
rit.*

*1. Is Ado-
ption.*

then know whether you pray by the Spirit or no, try your Prayer by these particular evidences.

The first evidence of the Spirit of Praier is our Adoption, or Sonship, wherein wee are interrested. Bastards and strangers, yea, meere servants cannot pray; they learne not, nay cannot learne the language of the house, as children can doe; they call not upon God; they may get some broken language, or termes of Art wherewithall to serve their necessities, as for meat, presentment and esteeme among Gods people; yea, for some words they may come to be admired

mired, but in the true pronounciation of *Shiboleth* they are to seeke, and so they come short of that language: But the sonnes and daughters, be they never so weake, yea, but babes or Infants in Christ, yet they can speake the language of their Father truly, though not throughly, nor eloquently. All this the Apostle proveth in that Phrase to the *Romans: Yee have received the Spirit of Adoption whereby yee cry Abba Father*: Where observe, first, who cryeth, namely Sonnes, and they only: Secondly what they cry, namely Father, which if they can speake truly, if
with

Rom. 8.
15.

2 A desire
and endea-
vour of the
presence of
the Spirit.

with litle children, they can say litle more, yet they pray truly, speaking the language of the Spirit.

A second note that one prayeth by the Spirit, is an earnest desire and endeavour to take the Spirit along with them: They will not goe willingly without the evidence of the Spirit; witnesse the same Apostle; *the Spirit maketh request for us*: Where wee must understand that the Spirit is said to make request for us after an other manner, then the sonne is said to make request for us. v. 34. namely by the vertue and power of his merit: But the

the Spirit maketh request by stirring us up, and putting us on to make request. *The Spirit* (as one saith) *by that annointing power teacheth and frameth us to frame our petitions.* In this wee must be like *Moses*, *If the Lords presence goe not with us let us not goe from hence.*

Exod. 33.
45.

The best of Hypocrites can be content to have an Angell goe before them, give the Angellicall stile, cōming from lips touched with a coale of strange fire, moved by no internal principle, except it be from some common gift at the best, it is enough, and in this they please themselves, and gain

Rom. 8.
26.

gaine admiration from others ; but *their praise is but of men and not of God*; but this will not serve the children of Prayer; they will not stirre without the Spirit of their Father, neither can they doe it: *Wee know not* (saith the Apostle) *what to pray as we ought*: we have neither thought to conceive, nor will to consent, nor art to perfect of our selves. As the Spirit of God did move or flutter upon the waters for the inclining of that vast body, by a powerfull and procreative heate, so the heate of Gods Spirit must either quicken us to the duty, or wee, and it are no better then

then a dead Carcasse, or at the fairest but like a specious Picture. The people of God doe now and then neglect (I must confesse) this duty, the taking their guide with them; they weigh not so attentively, nor watch so seriously after this first mover, as they should: As a man forgetteth to set his watch, or to take his guide with him. And this is a main cause why they seek and find not; yea, why they walke not in the strength of the Spirit. Again the people of God may be without the sence and feeling of the Spirit, & yet the Spirit be there, they not being aware:
how-

3 A *sensibility of our owne inability.*

howsoever they are very sensible of their insensibility, and much humbled for their neglect.

The third evidence that we pray by the Spirit is a sensibility of our owne inability: As the Spirit helpeth our infirmities, so it discovereth the infirmity of the understanding, the will, the memory, the affections; yea, the Spirit discovereth all indisposition, sloathfulnesse, impatience, inconstancy, and too much making hast, flesh and blood cannot discover these: Indeed flesh & blood will discover want of readinesse, or of an outward frame of words, or
for

for want of some super-
naturall heate to inliven
the outward action, which
the hypocrite may take
for the true heate of the
Spirit; but the want of
that coelestiall heate, or
true quickning motion of
the Spirit, it neither disco-
vereth nor bewaileth:
But the godly out of
knowledge of these infir-
mities, are exceeding
humbled, whereupon
there is roome made
for the Spirit to rest in,
for repairing of those ru-
ines; yea, the child of God
by the knowledg of these
his wants, commeth to
speed best, when in his
owne conceipt he prayeth
worst, yea, when he can
say

lay nothing with *Moses*, and is to himselfe as it were breathlesse, and speechlesse, yet out of the sensibility of his prolixity he cryeth hardest of all, and God is nighest to him, when he conceiveth him to be farthest off: If then thou findest or feelest not in Prayer that comfort that thy heart desireth, be not discouraged, but rather comfort thy selfe, upon the feeling of thy wants, and humiliation for them, because it is a worke of the Spirit; goe on then, and rather then thou pray not at all, cast thy selfe before the Lord, look up to heaven, if thou canst but cry like a
little

little child, cease not till thou make the Echo of the Rock to resound.

The fourth evidence of the guidance of the Spirit, is a sensible helping of us in some measure against the aforesaid infirmities of Understanding, Will, Memory, and Affections.

The Spirit helpeth our infirmities: It teacheth for what and how to pray: It strengthneth memory with motives, out of the which the understanding frameth arguments, as judgments, mercies, precepts, promises, renewesse, ranking every one in his due place, and causing the soule to pick some good out of of every one of

4 Helpe against infirmities.

Rom. 8. 26

Memory and Understanding.

Mat. 26.
39.

of them. So the Spirit bringeth the wil in Praier contrary to its disposition to be subject to the Will of God; and to make choice of that which God willeth as the very best: in this our Saviour Christ is a perfect patterne, in his heavy and dreadfull conflict, saying often and againe: *Not as I will but as thou wilt Father.* The Spirit doth not only correct and change the averfenesse, and deadnesse of the affections, as feare, love, joy, and sorrow, but it sets them on with a high and heavenly temper upon their proper objects; As that the soule in Prayer, should love nothing in
com-

comparifon of God, and his countenance; hate nothing fo much (no not the Divell or Hell it felfe) as his owne finne, grieve, at nothing fo much as the grieving of God; fear nothing as the God of his feare.

Laftly the Spirit helpeth the ftupidity and benumbedneffe of the confcience, making it tender and pliable, and alfo impartiall in the applying home of the particulars to the prefent feate of the foule, which is the proper function of the confcience: As for inftance, it either excufeth by application of mercy, the fruit whereof is prefent peace;
or

Confcience.

or accuseth by application of Iudgment, the present fruit whereof is trouble and terror: yet it bringeth forth and begetteth the quiet fruit of righteousness; for upon the judging of our selves by the afflicting of our selves, God ceaseth to judge us. Try then what helpeth thou findest of the Spirit, in strengthening thy weakness in the seeking of his face; for assuredly wee all find the lesse helpe for want of this triall.

Objection.

But some will say, wee find no helpe at all; Our understanding is darker, our memories weaker, our wills more perverse, our affections deader, our
con-

consciencs heavier then
ever they were.

I answer, first there
may be a neglect of the
triall of the performance
by the severall notes, and
also such a carelesnesse,
to walke by the rule of
Prayer, that the duty is
fallen into a custome; so
that, because we look not
to take the Spirit along
with us, and cast not our
selves, and the duty upon
the helpe of it, we come to
want the helpe thereof
when we would, because
we looked not for it when
we should.

Againe, it may be an-
swered for some, that
sence is no true Iudge: For
as some may conceive of
help

Answer 1.

help from the Spirit, that never had any, and conceipt of sound and well ordered parts in Prayer, that have nothing but rottenesse in their inward parts (for all their painted oratory & glozing words) so some may be unsensible of the aforesaid helpe for some mistakings, or some disorder in the course, yea, by Gods hiding his presence, of sence, and yet be helped mightily by God: which may be instanced and proved by these two particulars.

First, the sence of those infirmities in Prayer, is the worke and evidence of a praying Spirit;

Secondly, the going on
with

with sighes and groanes,
under the burden of these
infirmities is word for
word, to take us up (as it
were by the hand) and to
goe with us against our
infirmities. If the spirit in
these two be with us, it is
not want of sense that can
nullifie his prelence. *Eli-
sha's* servant, while his
eies were shut could not
see the armies of the Lord,
but his eyes being open
he saw clearely that *there
were more with him then
against him* : So let the
soule of such goe on, and
wait upon the Lord, with-
out censuring the Lords
work for want of feeling;
and let them for their
better stay, view and try

all the points of the evidence, for if one hold, all the rest will in some measure make for them.

2 Ob.

Yea but others will say they are so farre from help against their infirmities, that the infirmities of earthly and idle thoughts doe strive into the very duty, whereby the worke of the Spirit (for the time) is quenched, the soul beaten off, and the heart stoln away.

Answer

For answer, I must confesse it is a shrewd encounter, and a dangerous infirmity arising out of the loosenesse of the heart, the atheisme of the mind, the deadnesse of the conscience, the corruption of
the

the memory and earthly condition of the affections; whereby wee let slip & forget with whom we have to deale, and what we have to doe: Here is want of devotion & want of attention. *It is mad folly (saith one) to thy selfe, & great iniury to another, when thou wilt neither attend him nor look to thy selfe;* yet for all this it is no other temptation but such as may and doth overtake the children of God: but with this difference from that vagrancy in the hearts of the unregenerate men be they never so smooth: First the same spirit whose worke for a time recoileth., at

Bern. de
medit. 6. 8.

*How the
godly are
troubled
with idle
thoughts in
prayer.*

lengthlike a great & sole
conquering commander,
routs all those rebellious
thoughts, yea and taking
them on a sudden, refer-
veth them in chaines for
execution; then he brings
up, or rather beateth up
these disordered forces or
faculties of the soul with
sorrow & shame enough
to their neglected service;
which service being done
then hee sheweth them
what base slaves had cau-
sed them to recoile from
so glorious and gainfull a
service of so great a God;
what a commander they
had forsaken; and what
dangerous and shamefull
hazard they had brought
themselves into; at the
con-

consideration whereof,
their hearts smite them,
they abhorre their owne
soules, they weep bitterly
till they leave a *Bochino* or
place of weeping behinde
them to set their feet upō
their necks, and doe exe-
cution upon those slavish
Canaanites, to whom they
had shamefully inflaved
themselves; which I doubt
not but many have a care
to doe; yet when they
have done all they can,
some will escape in a cor-
ner, starting out now and
then to doe them a mis-
chiefe at unawares: As
they pray therefore, so let
them watch.

But with the unregene-
rate man it is nothing so:

B 3

for

How it is
with the
unregene-
rate.

for hee can draw nigh to
God with his lips, but
keep his heart far enough
off, and yet his heart ne-
ver smiteth him: hee is
content to have a Dove in
his hand, and a Hog in his
heart; thought is free
with him; and that is the
mark of a slave: It is one
thing to let Traitors and
plague Rogues in, at
doores by negligence, &
so to bee troubled with
getting them out, and an-
other thing to keep open
house for them. The fay-
rest sun-shine may bee o-
ver-clouded, but darknes
it selfe can never be light:
As for the interposition
of Sathans suggestions,
let that be set on Sathans
score. Last

Last of all, some will say, they are so far from the aid and assistance of the spirit in prayer, that they neither can pray, nor dare pray, nor have they any minde to pray; can those bee the children of God?

306.

I answer, though they bee in an exceeding great strait, yet they may bee Gods children for al that; for though they cannot, neither dare pray, yet they desire to pray: & though they have no desire, yet they wish they might desire. But we must learn to distinguish between parties in a due temper both of body and soule, and themselves distempered

Answer

in one or both : sometimes, through the distemper of black fumes of melancholy, the imagination is corrupt, sometimes the conscience is wounded with the sense of sin, the want of grace, or with the trouble of some blasphemous or wicked thoughts sometimes the Lord is pulling a sinner as a brand out of the fire, leaveth sparkles of his terrible wrath in him, for his greater humiliatiō, sometimes the Lord may seal the heart and close up the mouth for the trial of the party himselfe, the example of others, and the manifestation of his owne power, in keeping of thē
in

in that case, and his mercy in the enlarging of their hearts according to the time of restraint. In all these cases the soule may be clear of the things, the exercise of prayer barred, and yet the spirit of prayer remain; which may be evidenced by the fruits of the spirit which are a tendernesse of conscience, a hatred of sin, love to the Saints, and obedience to God. So much for the fourth note, wherein I have been the larger by reason of the power of the spirit herein.

The fift evidence of Prayer made by the spirit, is that spirituall vigor or fervency of it, which as a

3. Fervency of spirit

Rom. 8. 26.

Gen. 32.
28.Exod. 32.
10.Isay 64. 7.
Can. 3. 4.

consuming fire from heaven, causeth the odours of the prayers of the Saints to ascend like incense: To this effect is that of the Apostle, *The spirit maketh request for vs with groanes that cannot bee expressed: By these unexpressible groanes,* is meant the vehemency or fervency of Prayer, being the work of the spirit, which worketh after an unspeakable manner in the hearts of all that pray; this is that *wrestling* that prevaileth with God; this is that which stirreth up a man to *lay hold on God*; this is that which *layeth violent hold on him whom the soule loveth*; This was the practice

ctice of our Saviour
Christ, *who in the daies of
his flesh offered up prayers
and supplications with
strong cryes and teares:*

Heb. 6. 4.

Against this his own pra-
ctice Christ cannot stand
out; witnesse that parable
of the importunate pre-
vailing widow; and shall
not God revenge his e-
lect that cry day & night?

Luke 18.
4. 7.]

The want of this wrong-
eth Gods cause, maketh
the enimie prevaile, and
our prayers to be forceles
and fruitlesse, yea our
courses uncomfōtable;
whereas on the fervency
of prayer all the contrary
effects attend. This fer-
vency was *Luthers* excel-
lency, and in this hee and
many

many others found most good: This smiteth and overturneth both the inward & outward *Amalakitē*. If thou wilt sacrifice, take fire with thee; the want whereof may justly invert the saying of *Abraham* to thy disadvantage; *here is the sacrifice but where is the fire*. The golden Censer receiveth no Odours without fire, more or lesse to consume them, and according to the height or lownesse of the fire, the motion of prayer is the swifter or slower. The lazie, cold, & frozen prayer prevaileth nothing with God, but by weeping and making earnest supplication, we may
finde

finde God in *Bethel*, and
speake to God, and prevail
with God, as *Iacob* did.

Hof. 12. 46

Let us then (as *Paul*
saith) *labour fervently in*
prayer, that the power
thereof may bee an evi-
dence of the Spirit in us;
but herein wee must take
heed of the deceitfulnesse
of strange fire in the heart;
for as a burning feaver, or
the fit of an intermitting
Ague, or a hec tick dis-
position, may manifest
more heat outwardly to
the touch, yea inflame the
inward parts with more
ardency, or scorching &
consuming heat, begetting
an unquenchable thirst
by drinking up the radical
moisture of the Spirits,
then

Col. 4. 12.

then is to bee felt in a due temperature; So a feverish heat, or counterfeit zeale, may exalt an hypocrite high in the outward action, yea he may have a deceiving tast of the power of God, & seeming thirst of the glory of God, and a preposterous desire of honour and immortality, yea all this may be like to the former heat and thirst in nature, an unnaturall & adventitious heat, not truly inlivening & maintaining the life of prayer, but consuming and devouring the supposed spirit of prayer. Of these two if you desire to know the essentiall difference, I take it to consist in these particulars. First

First, this fervency is a sanctifying & saving fruit of the spirit, wrought immediately in the heart and affections, whereby the understanding faculties are much sublimated and refined, whereon followeth a more pure conception, with a swifter & directer motion of prayer; because both heart and understanding are quickened and agitated by true celestiall heat. Neither must you conceive that the fervency of affection must carry the understanding without information from it: this were zeal without knowledge; w^{ch} the spirit peremptorily condemneth: but this sacred

The difference of true fervency & counterfeited in prayer.
1 *Difference.*

cred fire of fervency cleareth the clouds of the understanding : so that the formes of divine motions are more quickly and purely framed in the *passive faculty* thereof, and are more soundly and judicially wrought on by the *active faculty*, so the fire be compact : so that you see this fire is of a heavenly operation and from heaven ; well may it bee compared with that divine fire which *came out from before Iehovah and consumed the burnt offering upon the Altar* : But the strange fire in the seeming zealous hypocrite is nothing like ; for first it is but a supernaturall common

mon gift of the spirit at the most; againe, it is rather an inflammation of the brain, arising from the rapture of some vainglorious conceipt, deceiving the heart, and running all along like a devouring wild-fire, rather (I say) then any true fire, warming and quickning the life of supplication.

Secondly, this true celestiall fire hath no fuell but the spirit, but the strange fire hath either private injury or publike applause for the fuell.

Thirdly, this true fire hath for the end or object, Gods glory and the salvation of those that are heated with it, consuming every

2 *Difference.*

3 *Difference.*

Cant. 8. 6.

Psal. 96. 10
119. 13.

every thing that stands in the way of either of these. The Ispouse speaking of the nature of this zeale, telleth us, that *the coales thereof are coales of fire*, which hath a most vehement flame : Of this David saith, *the zeale of thy house hath eaten me up*, and in another place, *my zeale hath consumed me*, or suppresseth me, because mine enemies have forgotten thy words : But counterfeit zeale in prayer hath for its end or object, the ravishing of mens conceits, the glory of applause, the gaining of some worldly commodity; so far as the sun shine of Gods glory is adored by

by the times and state, so much will hypocrisie seem to advance it: like cloudes, they will follow the Sun, and seem to carry Gods glory right on before them, but when the current crosseth it they goe no further with it, but like a running hound, they cast up, and with an open mouth they run another way.

Fourthly, this true fire though it set all on fire within and without, and turneth all that it toucheth into the nature of fire, carrying all upward with it according to the proportion of fire; yet it humbleth the soul exceedingly, and maketh it vile in its

4 *Difference,*

its own eyes : for by this true fervency, the stubble and rubbish of mens corruptions, and interposition being removed and consumed, Gods excellency & mans meanes, Gods mercy and mans misery the more appeareth, which be the meanes and motives of mans humiliatiō. But with the strange fire-workmen it is not so; for as Cooks by unnaturall heat of the fire extinguishing the naturall heat, and exhausting the radicall moisture, and by excessse of drinking become hydropicks; so these are puffed up with a swelling conceipt of themselves, by the unnaturall or adventitious

ventitious heat of this
 strange fire; crying in ef-
 fect with *Iehu*, *come with*
me and see my Zeale for the
Lord; yea if these coun-
 terfeits of true zeal be not
 admired, they are all off
 the hinges, they count
 their charges and paines
 to be lost: Their zeale is
 liketo the vertues of the
 Heathens, from which, *if*
you separate (as one saith)
the splendor of glory, ver-
tue it selfe will goe bitter
to them: So take from the
 zeal of seeming zealous
 Hypocrites, the swelling
 cloud of puffing up ap-
 plause, their fervency fal-
 leth presently into an a-
 trophie or pining away
 under abundance of means;
 so

2. King. 10
 16.

Salust. ad
 Casar.

so that their pride not maintained with applause either like a handfull of gun-powder carrieth fire and fuell and all that lieth in the way out of the chimney top, or like a dropsie by peecemeale it consumeth the naturall heat, and drinketh up the radical moisture: But the heat of the truly zealous is like the harth of the Altar, hallowed by humility, for the receit of Gods fire, and for the keeping and increasing of the heat thereof.

*5 Differe-
rence.*

Fiftly and lastly, the true fire of fervency is never extinguished, it is for divers causes more intense or remisse, higher or lower

lower in the best of Gods children; yea the sparkles may lye very low overlaid with ashes; notwithstanding it is true fire, though it be never so litle or never so weake in nature; alwaies like the *fire upon the Altar which burneth continually*, and shall not bee put out; to the which the spirit affordeth the fuell, stirring & blowing it up for the consuming of the sacrifice: But the strange fire is but a flash, quickly out and unorderedly kindled, like a fit of an Ephemera, or diary feaver, and is as quickly extinguished either by the oyle of prosperity, or by the water of aduersity,
yea

Numt. 5.
12. 13.

yea like a rotten, sulphurous, fiery squib, it cracks and flashes, stinks and dieth. Let every soule examine its own fervency in prayer by the particulars, by which examination if they can finde in the least measure, these notes of fervency, they may assure themselves to their exceeding great comfort that they can pray in the holy Ghost.

Ob.

But some distressed soule will say, they can finde no life of fervency in their prayers, they are takē in the duty with syn-copes, or many fainting and sounding fits of the heart, many a cold sweat goeth over them, they are
taken

taken with many Lethargies of the understanding, mad melancholy aberrations in the imagination, much forgetfulnesse in the memory, yea, with a cold astonishing stupefaction of the whole man; what fire of the Spirit can be here? Surely (say they) none at all.

Conclude not so, for true fire may be raked up in the ashes of neglect or distemper, though it doe not appeare.

Againe, the lence and sorrow of and for the overswaying suppressmēt must needs arise from the light and heat of true fire, be it never so weake or little; for the common gifts

C

and

Ans. I.

and most glorious excellency in counterfeited Prayer, cannot truly and ingeniously discover an essentiall defect in Prayer.

Againe, the sparkles of life that the most distressed and daunted of Gods people finde in Prayer, now and then make the strongest kind of demonstration, that the Fire of Gods Spirit inlivens their Prayer: For where there is action, there is life, and where is life there is heat; for life consisteth in heat: As the Spirit of faith in the Disciples was very weake when *they counted the relation of the Resurrection but as an idle tale*; so that they would not believe

Luk. 24.
11.32.34.

lieve it, yet the Spirit of faith was not extinguished, witnesse the *burning of their hearts within them while he talked with them in the way to Emmaus*, which arose from the quickning of the Spirit, which lay as it were quenched in them; even so the fervency of the Spirit of Prayer, may seeme to be quenched, & yet the flames bursting out now and then, in sighs and Groanes that cannot be expressed, argueth heavenly fire to inspire thy Prayer, howsoever thou wilt not be perswaded of it.

Lastly, observe thy earnest desire of fervency & striving endeavour to goe

Isay 58. 2.
3.

Iob. 13. 15

6 the train
of all gra-
ces ac-
companied.

on, though thou feelest
but litle or no comfort;
these be true flames of
the Spirit, which were ne-
ver kindled in the least
measure in the breast of
any Hypocrite : will an
Hypocrite with all his
painted flames hold out?
No, they will murmur
if God heare them not;
but the godly *will trust*
in him though hee slay
them. Let every one then
stirre up the gift that is in
him, whatsoever it be, and
the *Lord will be with us ere*
we be aware.

The sixt evidence of
the Spirit of Prayer, is
that godly traine of all-
saving graces garding it,
strengthening it, and atten-
ding

ling upon it, *Hee that can doe an errand to God is destitute of no gift*, as Paul saith of the *Corinthians*: that *Embassie* is guarded with all the graces of God in some measure, as first it ariseth from that impregnable pallace of faith, which ascendeth like a Cloud with Prayer in it, never ceasing, but still increasing the motion, till it come to heaven. In, and from this Pallace, Prayer is armed with an irresistible violence, and cometh forth like a valiant Champion, beating all down-right before it that standeth between God & it; Innumerable instances of this in Gods servants

1 Cor. 1.7.

Mat. 21.
22.

Pfal. 5. 3. 4.

hope and
patience.

put that immediate principle of the Spirit out of all Question: *Whatsoever yee shall aske in Prayer, believing, yee shall receive: David and all the Saints make ever this foundation of their Prayer, Vnto thee will I pray Iehovah, thou shalt heare my voice.* Secondly, as Prayer is grounded from faith, so it is under-propped by Hope; *I will looke unto the Lord (saith Micha) and I will waite for the God of my Salvation; My God will heare me;* This place expresseth also the Christian patience wherewith the Prayer of the Saints is seasoned, and also that perseverance, whereby the

the Charriot of faith is drawne : These set the soule upon the watch-Tower (as Habacuk speaketh) and maketh her waite, and hearken what the Lord will answer. David's Prayer in his distresse was thus qualified, *I will looke out saith the Prophet.*

Habuc. 2. 1

Psal. 5. 3.

Further, Prayer made in the Spirit is attended, with Preparation, Opportunity, and Diligence: Preparation maketh ready the Charriot of faith, awaketh Prayer, & attireth it with a holy disposition of heavenly position: Opportunity as a guide taketh it the nighest way; and Diligence as the driver of the Charriot, dri-

Preparation, Opportunity, and Diligence.

veth more nimbly then *Iebu* the sonne of *Nimsbi*. All these attend *David's* Prayer, *I will direct my Prayer unto thee*, or I will orderly addresse unto thee; there is his Preparation: *In* or *at the morning* (that is early) there is his opportunity; *I will looke out* or else espy, there is his diligence, or I will pray, that is, still doe pray and cease not.

*Hypocrites
faile of
these graces.*

Heb. 4. 2.

Try then, or let thy Prayer be tried by these clouds of witnesses, whether it be of the spirit or no, for the Prayer of the Hypocrite hath none of these witnesses, or attendants: as it is said of faithlesse hearers, that *the Word heard,*

heard, did not profit them, because it was not mixed with faith : They may make a faire shew in seeming to lay hold on God, deceiving others & their own hearts; *they will leane upon the Lord* (saith the Prophet) *and say, is not the Lord among us, &c.* But they build upon the sand and hence are their ruines; neither is their hope any better then Hypocrites hope, which shall perish: as for their patience wherewith their Prayer should be seasoned. If God attend not their pleasure in answering of their desires, it is quickly turned into murmuring: In this they are like that grace-

Mich. 3. 11

Iob. 3. 13.

2 King. 6.
33.

lesse servant of that god-
lesse King; *because this e-*
vill is of the Lord, why
should I waite for the Lord
any longer? As for the at-
tendants of Prayer, name-
ly Preparation, Opportu-
nity, and Diligence, the
Hypocrite is not acquaint-
ed with them; the coun-
terfeit shews or shadowes
of these he may have, but
the things themselves in
the true nature of them,
he neither hath nor desi-
reth to have: The Hypo-
cite rusheth into Gods
presence without preme-
ditation of Gods most
glorious presence, and
without consideration of
his own vilenesse, and un-
worthinesse to speake to
so

so glorious and great a
God: His best Preparation
is but a vizard of Prepa-
tion, or outward shew of
seeming holinesse, in the
position of the body:
Their best opportunity is
base and by respect, and
their diligence carrieth
the duty no further then
customary performance,
or so farre as it is in re-
quest with the times. So
never an Hypocrite (you
see) can be an Embassa-
dour to God; for he wan-
teth both the Commissi-
on of the Spirit, and that
train of attendants that
doe accompany the Com-
mission. It is no wonder
then that *their Prayer be
converted into sinne*; for
they

*Tryall of
these gra-
ces is ne-
cessary.*

they are Traytors to God
in taking upon them his
Embassie without his Cō-
mission.

Let them pray then
that can pray; yea, it stan-
deth us all upon, to looke
to it, whether we pray or
prate or bable: For *Lord,*
Lord, a multitude of faire
words, and faire shewes
will not serve. An Em-
bassadour with a gilded
coach of temporary faith,
will not serve the turne;
yea, though it were full
of miracles attended with
a many imbrodered Lac-
keyes of smooth words
& courtly complements,
and eare-pleasing musick,
shall never have admit-
tance to God, nor audi-
ence

ence of God : look to it then that thou be an Embassadour indeed, & that thou hast thy Commission sealed, and art sent by the Spirit, and that thy traine be such as may be heartily welcome to God and make thee welcome. In the first place make triall of thy faith, and that by the inward acts of purifying the heart, uniting it to God by victory over temptations, casting thy selfe upon the Lord, by contentment of thine estate : also by the extensive worke of love, first to God for himselfe, & then to thy neighbour in him and for him. The heart so purified by faith is a
fit

*Tryall of
thy faith.*

Pfal. 17. 2.

Esay. 29.
13.

Mat. 15. 8.

fit lymbeck for Prayer. Out of this the Prophet *David* was bold to presse his Prayer upon God; *Hearken to my Prayer that goeth not out of feigned lips*, or without lips of deceit; by which is meant the syncerity of the heart, agreeing with the words of the mouth: Nothing so much adorneth the heart as faith, nothing commendeth faith more then Prayer, and *nothing graceth Prayer more then syncerity*: This (with the proud Pharisee) all Hypocrites want, *drawing nigh God with their mouth, and honouring him with their lips, but their hearts be far from him*: or as the Psalmist,

mist, *they flatter* or flatteringly allured him with their mouth, & *with their tongue lied to him, for their heart was not right with him*, or not firmly prepared with him: And this especially maketh the Prayer of the Hypocrites of an evill favour in Gods Nostrills, for as he is *the bearer of the heart* (as one saith) *and not of the voice*, so he loveth the syncerity of the heart, and hateth the hollownesse and rottennesse thereof in Prayer above all things, because they goe about to deceive him, denying him in effect to be the discernor of the heart; otherwise they would never deal so with him.

Try

Psal. 36.
37.

*Triall of
hope and
patience.*

Try also thy hope in Prayer, namely by clearing of thy Author, and casting it within the vaile. The nature of hope is to keepe thee from shame, by the repulse of thy desires, because *the love of God is shed abroad in our hearts by the holy Ghost*, in such abundant measure and unspeakable manner, that he cannot deny us the things hoped for. Try also thy Prayer by patience, waiting on the Lord, and going on in Prayer in the time of distresse. This an Hypocrite, as I have shewed, cannot, nor will not doe. In the time of affliction they wil let very freshly upon the duty; so farre
as

as great words will carry it, but if they be brought to any strait, or put to any hard shift, like white-livered souldiers they die down-right in their owne ayre or element, or else sling away their arms, and run from their Colours. It is much to be feared that our nations woefull experience shall teach the truth of this in one as well as the other! But God giveth his owne another heart, namely to overtop the height of their affections, with the height of their Prayers, and never give over till by patience and importunity they possesse the gates of their enemies and become more
then

Act. 7. 55.
59. 60.

then Conquerors: The Scripture to this purpose affordeth abundance of remarkable instances, for a touch whereof take these two; *Steven* the first Martyr being cast out of the City and stoned for his worthy Sermon, as the stones were flying about his eares, in the midst of all the mischief that they could doe him, by the power of the holy Ghost, *called upon God, and that with cries kneeling upon his knees*: This lesson no doubt hee learned of his Master Christ, the best and only pattern that any man can follow: He, though a Sonne, learned obedience by afflictions,
in

in the dayes of his flesh,
offered up Prayers and
Supplications with strong
crying and tears unto him
that was able to save him
from death, & was heard
in that he feared: where
observe what force, teare,
and afflictions added to
our Saviours Prayers,
which as swelling seas
make well growne fish,
and thundring, and light-
ning cleereth the ayre, and
the nipping frost maketh
the fire the hotter; So the
afflictions of the Saints
addeth force to their Prai-
ers; they cry more migh-
tily to God then ever they
did, yea, where they could
not speake before, now
they cry and that day
and

Luk. 18. 7.

Zacch. 13.
9.

and night (saith the Spirit) though he beare long with them: where observe the patience of the Saints, they beare long in Gods bearing with their enemies: Then observe their instant continuance, they cry day and night; to the same effect the Lord speaketh by his Prophet, *I will bring the third part through the fire, and will refine them as gold is tryed, they shall call upon my name, and I will hear them:* Affliction maketh the wicked impatient, & drieth them from God; because they are a burnished blade of terror in the hand of the Almighty: as the pearle in oysters by thunder

der

der vanissheth, so doth the Prayer of the Hypocrite by affliction; but the triall of the godly bringeth forth patience, & driveth them nigher to God, because their afflictions are but trialls indeed, and at the worst they are but as a rod in the hand of a loving Father. In a word, as the Saints extremities are Gods opportunities; so the same extremities are whetstones to the Saints importunities.

Lastly, as for preparation; labour to set thy heart in frame, consider what thou art about, and with whom thou hast to deale: As God bid *Moses, put off thy shoes from thy*

Exod. 3. 5.

thy feet, for the place where thou stādest is holy ground, whereby is meant the putting off of earthly and carnal affections, preparing the mind to spiritual and heavenly duties. Endeavour to come before the Lord with a simple and naked heart, and with affections duly prepared for so great a presence. As for Opportunity, endeavour alwaies to be fit upon every occasion, and feare to choose the best occasion, not omitting it at any hand: for Diligence know this, that use maketh an Artist or Tradesman. To conclude this particular: *If thou callest upon the Lord in truth,*
that

that is in faith, syncerity, earnestnesse and constancy, *the Lord will be nigh unto thee*; which is both the cause and evidence that thou prayest by the Spirit.

The seventh evidence of Prayer made by the Spirit, is the guidance of the Spirit in all other actions: For as he that is born of the Spirit, is Spirit, so he is spirituall in all his parts, faculties and actions; because the Spirit is of an all renewing nature, though many remainders of the flesh, and much reluctance be intermixed therewith throughout all the parts, faculties and actions. To this effect is
that

7 The guidance of the Spirit in all our actions.

that of the Apostle, *As many as are led by the Spirit, they be the sonnes of God*; where observe, hee saith not, they that have received the Spirit, or live by the Spirit, or pray by the Spirit, or doe any other action, as he saith other where, but that they are led by the Spirit, intimating thereby the inclining disposition and ever-ruling power of the Spirit, whereby the whole spirituall man is guided in all his waies, as a ship by a pilot, or a horse by his rider; the place alludeth to a blind man, or a man wanting strength, who is wholly guided or carried by another; so
Gods

Gods supplicants as they pray by the spirit, so they wholly resign themselves over in all their waies to the guidance of the spirit: The guidance of the spirit in all a petitioners waies, doth manifest it selfe in these two particulars;

Wherein the guidance of the spirit manifesteth it selfe.

First, in the subduing of the whole body of sin; for though the remnans of sin remain in the best of Gods Saints, yet no sin beareth dominion in the; for then should they not be led by the spirit: *who are led by the spirit* (saith one) *but they whose counsells and actions have nothing to doe with sin & Sathan; according to that*

In the subduing the whole body of sinne

1. Ioh. 3. 9.

V. 8.

of the Apostle, *Hee that is borne of God sinneth not*, or commiteth not sin, *viz.* he serveth not sin, hee delighteth not in sin, he maketh not a trade of it, nor lyeth not in it, giveth not way to it, but resisteth it and hateth it; it is an intolerable burthen to him, he cannot beare it. But on the contrary, *he that committeth sin is of the Diuel*, that is, he that loveth sin, loveth and obeyeth *it* in the lusts thereof. Now where this sin. subduing power of the spirit beareth sway, there the prayers be the prayers of the spirit: For as divers gifts come from one spirit, so where there is one true gift

gift of the spirit; there bee
all the gifts of the spirit;
but on the cōtrary, where
one sinne beareth sway,
there is not the guidance
of the spirit, and where
the spirit is not the guide,
there the prayer is not the
prayer of the spirit, accor-
ding to that undenia-
ble position, *God heareth
not sinners, but if any man
be a worshipper of God, and
doth his will, him he hea-
reth. viz. he heareth not,
nor granteth the desires
of such as live in any sin;
but such as worship him
according to his will, and
live accordingly, have
their desires granted; But
a party, family, or nation,
that liveth in any sin, God*

Ioh. 9. 21.

Pfal. 66.
18.

1 Sam. 8. 8.

Prov. 25.
26, 27.

Ier. 11. 11.

will not hear them: *If I re-
gard iniquity in my heart:*
(saith David) *or look upon
it with a love to it, God will
not heare me.* Instances of
this are innumerable in
the Scripture; The Lord
tellethe the Israelites for
choosing Saul for their
King, that *they should cry
out in that day, and hee
would not heare them*; So
all that set at naught the
counsell of God, when
feare, desolation, and de-
struction commeth upon
them, *They shall call upon
the Lord but hee will not
answer; they shall seek him
early but shall not find him:*
*Will men steale and rob,
commit murther and un-
cleannesse, and conspire a-
gainst*

gainst God by impiety and iniquity (as God saith by *Jeremie*) yea will they hide it under their tongue, and will they cry unto the Lord when unavoidable evil commeth upon them? yea they shall cry (saith the Lord) but I will not hearken unto them: For the farther confirmation of this point, look these places. *Ezech.* 8. to the 19. *Micha* 3. to v. 4. *Zach.* 7. 13. Did God ever heare the *Israelites*, for all their teares, supplications and cryes under the oppression of the *Philistines*, untill such time as they put away their strange Gods, yea their beloved Idols, *Baal* and *Ashteroth*? No sure;

Judg. 10.
6. 10 18.
1 Sam. 7. 2.
to 12.
Isay 1. 15.
to 19.

D 3 wit.

witnesse the word; neither will he to others till they doe the like : yea God doth not onely deny to heare his people, though they make many prayers, but to enter so much as a parly with them, till they put away the evill of their doings from before him. Yea let the formalist hypocrite, or hollow-hearted petitioner, free from outward touch, yet hiding iniquity under his tongue, let him (I say) carry the matter as cleanly as he can, yet God will not heare him, witnesse that in *Iob*; What is the hope of the Hypocrite, will God heare his cry when trouble commeth upon him? No
sure

sure; the interrogation is a vehement negation; a good reason is given of it: As hee delighted not in God, make what shew he can, so God delighteth not in his prayers, for they are not the prayers of the spirit, neither hath he clesed his heart for the spirit to reside in. That thou maist bee sure that thy prayer is from the spirit, bee sure to walk in the Spirit: submit thy selfe to the guidance of the spirit; *wash thy heart and make it clean, wash thy hands in innocency, and then compass the Altar of the Lord with successe;* or, as the Apostle, *pray everywhere, lifting up holy hands with-*

Esa. i. 16.

Ps. 26. 6.

Tim. 2. 8.

out wrath or doubting: On this place one speaketh well; the *hands* are *holy*, when the heart is cleane: further, in the Text observe three remarkable conditions of prayer, holinesse in a mans self; love towards his brother; and faith towards God: prayers thus qualified shall surely be heard, for *Amen* hath ingaged his promise for it: *Iehovah is neer to all that call upō him in truth*: the Lord is far from the wicked; but hee heareth the prayers of the righteous.

Ob. I,

But some of Gods people will here object, that they feel a great deale of rebellion of sin in them,

as carnality, hate, infidelity, pronesse to evil, avernesse to good; pride, hypocrisie, selfe-love, and the like; a world of disorder in the affections, a flat repugnancy in the will, an apparant impossibility of selfe-deniall: In a word, the whole inner and the outward man, is nothing but a confused masse of sin: Can the spirit govern & guide such a one where there is nothing but rebellion against the Spirit? And if the Spirit beare not the sway in all & over all, though I am somewhat affected in prayer, yet I pray not by the spirit at all, because I want the guidance of the spirit.

Answer

Rom. 7. 14

To this I answer; As the aforeſaid graces accompanying the ſpirit of prayer, may be in a childe of God in a very weake meaſure, without ſenſe & feeling, yet true in their own nature; ſo the luſting of the fleſh againſt the ſpirit, may and doth mightily domineer in them; ſo that they are carnall and ſold under ſin, yea *they have a law in their members rebelling againſt the law of the Spirit, whereby they are led captive to the law of ſinne*; which thing was the matter of the bleſſed Apoſtle's complaint, making him to cry out, *Wretched man that I am, who ſhall deliver mee from this*

this body of death ! And yet the spirit lusting against the flesh will hold his own, not onely overcoming, but giving good evidence from the very strife, that he reignes and rules there, maugre the heart of the flesh : by which they come at the length to thanke God through our Lord Iesus Christ, that with the mind they serve the Law of God, though with the flesh the Law of sin.

Rom 7.25

But *Paul*, yee will say, spake this of himselfe, as of his unregenerate estate.

2. Ob.

For answer ; The Papists would have it so, and some of the Fathers take it

Answer

it so, amongst whom *Austin* was one of that mind, but upon better consideration reversed his judgment, and that upon good grounds; for the Apostle speaketh of himselfe of his present estate, which none can deny to be regenerate. Againe, *to will was present with him*; hee delighted in the Law of God and thanked him for his deliverance: all which are evidences of a regenerate estate. But this is strange, say you, that hee should be carnall, & sould under sin, since the Saints *are bought with a price*; & war not after the flesh. For answer, he was not carnall in the service of the flesh,
as

as the unregenerate are, but hee was carnall in respect of his pronesse, to give way to the flesh; So he was sold under sin, and not as *Ahab*, who willingly enslaved himselfe to sin; but as *Ioseph* a captive or slave against his will.

O but you will say, if it were so, then these were *Pauls* strong stragling motions of concupiscence, not breaking out in effect, but I am not onely troubled with the first and second motions of sin, but I am foyled with the very actions of sin:

I answer, was not that *Pauls* case: *That which I doe I allow not; for what I would, that I doe not; but what*

1 Cor. 6.
20,
2 Cor. 10.
3.

Ob. 2.

Ans.
Rom. 7. 15

what I hate that doe I:
where hee sheweth him-
selfe often to be so foiled
by his carnall desires, that
he did that which in the
inner man he did not de-
fire, but rather hate, And
so it is with the best of
Gods people, who both
in words & actions crosse
their inward desires,

Quest.

Yea, but where lyeth
the difference of failings
and falls of the regenerate
and unregenerate heart.

Answer

I answer, in the chiefe
desire of the heart; which
in the unregenerate long-
eth and lamenteth after
good, though it have ma-
ny shrewd rubs in the way
through the remainders
of sin; but in the unrege-
nerate

nerate it is carried with full sway toward sinne without any resistance, though it may stumble now and then upon the sting of conscience: neither would I haue any, by presuming to abuse this cause of *Paul*, to sinne, for none can benefit by this, but such as haue *Paul's* feelings, desires, and endeavours in some measure: but let al such as are fervent in spirit serving the Lord, though with much opposition & litle or no feeling of the evidence of the spirit, lay home this case to their comfort.

The latter particular wherein the guidance of the

*Quickning
and in-
crease of
grace.*

Rom. 8. 13.

Zac. 10. 12

the spirit consisteth, is the quickning and increasing of grace: for *as by the spirit, the deeds of the body are mortified, so by the same spirit the graces of the soul are quickned*, & therefore is the spirit called the *spirit of grace*: Now the spirit of grace is joyned with the spirit of supplication, as the Cause and the convertible Effect, the state & the demonstrative evidence of the state: *I will poure out* (saith the Lord by Zachary in the place quoted) *the spirit of grace and supplication or deprecation*: Where by the spirit of grace is meant the gracious spirit of regeneration, proceeding from the

the grace of God, guiding and quickning his own in all the waies of grace : & by the spirit of deprecation, that spirituall immediately infused ability (as I have shewed,) whereby his penitents doe beg and obtain pardon of sin and all other things conducing to Gods glory , and their own good. Between this spirit of grace, and deprecation there is a mutuall strengthening or corroboration : As health is the cause of walking , and by walking is strength assured and increased ; so grace is the internall , immediate, conjunct cause of prayer, and is also quickned and strengthened by prayer

prayer: Or as the heat of the sun reflecting upon some solid or impenetrable body, is made more forcible; So the radiant beames of grace, exercising themselves upon that firmly framed object of prayer by a gracious reflection, they become out of measure gracious. If thou wouldst then excell in grace, labour to excell in that eminent ability of prayer, which doth not consist (as I have shewed) in the excellency of words but in the height & depth of the groanes of the spirit, which no words are able to expresse. Try also by the gage or land-mark of prayer, the ebbing or flowing

ing of the tide of grace:
for so much as thy soule
is taken up with the true
strain of prayer, so much
dost thou gain in the rich
traffique of grace; and so
much as thou loosest in the
faculty of this heavenly
Oratory, so much thou
loosest in the stocke of
grace. Therefore for the
keeping of both stock and
interest on foot, it shall be
good, in my judgement,
to put these two particu-
lar observations in pra-
ctice: First look what par-
ticular sin either of person
or calling thou art most
addicted unto; & in what
particular grace thou art
most deficient; labour to
countermand, and subdue
the

*Meanes of
keeping &
increasing
of grace.*

the particular sin by the opposite grace, and to quicken & strengthen the weak and decaied grace by the speciall or proper remedies. This is the wisest policy, the highest point of war, the richest trade, and the proper imployment of our precious talent.

Another remarkable observation to be practised is this; Let no day passe thee wherein thou dost not call thy selfe to a strict accompt, of the well imployment, ill imployment, or misimployment of the day; record as neer as thou canst thy commissions and omissions, in thy calling or out of thy calling

calling, in thought, word,
or deed, against piety, e-
quity, or sobriety; recall
thy company and confe-
rence, thine or others pro-
fiting thereby or unpro-
fitableness; recompt the
favours, the frownings,
the cherishments or cha-
stisements, mercies or
judgements towards thee
and others as nigh as
thou canst; observe what
corruption hath prevailed
against thee, or in what
particular grace thou get-
test any better footing.
This course deserveth
neither obloquie from
the wicked, nor should it
seem unnecessary, strict,
or impossible to profes-
sours: For the very Hea-
thens

thens by the guide nature
have given order for it in
their morals, namely, that
wee should not suffer our
eyes to sleep, nor our eye-
lids to slumber, till wee
had recompted all the
passages of the former
day. But alas they had but
a leaden rule to walke by,
turning all their strictest
& most glorious actions
into glistring sinnes! but
we have a golden rule of
trial, which by a true touch
will (indeed) turn us and
our actions into the purest
gold. It is a double shame
therefore that they in this
should shame us: this same
point was a particular of
Moses his Petition; So
teach us to number our
daies

daies that we may apply our hearts to wisdom! There is no better waies to thriue than for a man to be a good accomptant, & to observe well his losses and his gaines, his receits and his layings out; what is owing to him, & what he oweth to others. This gaines a wise heart or a heart of wisdom (saith Moses) which is more worth then all the wealth in the world. This is the only meanes whereby to *redeem the time*: in which phrase the Apostle implieth the calling a mans self to accompt, and his actions, as thrifty Merchants doe; the Apostles words looke both backe to the time

time past, advising us to make good one time what we lose at another, which cannot be done without reckoning, with our selves; and also forward to the time to come, injoyning us to take all occasion and opportunity of serving the Lord, with more strictnesse, sincerity and alacrity, then heretofore we have done, suppose it be with temporall losse or incommodity: the very word *Redeeme* includeth this evidently, that for our profits, ease and pleasing of others, we put off, or altogether neglect the casting up of our accompts; now if we will redeeme that losse, we must

must be content to part with all these to become good accomptants; not that men hereby should neglect their callings; for this wil make them more strict, sincere, and diligent in their callings; but as to this strict course and the attending it many incommodities are incident; (For you must know the Divell, World, Flesh, and it may be some of the household are no friends to it:) So we must accompt all are for Cyphers for the furthering our accompts. These strict accomptants must make this a part of their reckoning, that the Crosse will follow them; for the bearing whereof
E they

Col. 1. 21.

The necessity hereof

Ephes. 5.
15. 16.

they must resolve upon
 selfe-denyall, with the *hatred of father and mother,
 wife and children, and life
 it selfe*, which shall be no
 disadvantage to them, for
 Christs sake; and life and
 death is to such advantage . Of the necessity
 of our summoning up of
 ourselves, and our wayes,
 the Apostle gives good
 reasons; First, wee must
 walke strictly, *not* declining a *haire's breadth* from
 the marke: Secondly the
 way is *hard* and *difficult*,
 that is also implied in the
 words: Thirdly, the *dayes
 are evil*, nay sure never
 worle: Many stumbling
 blockings & rubbes, much
 opposition both on the
 right

right hand and on the left,
within and without, when
Trading groweth hard,
Wares grow slight, Pirats
abound, Merchants cheat
their Chap-men, & Chap-
men fill the earth with
bankrupts, and the Prisons
with black smoke and
beastlineffe, is it not very
hard for a faire trader to
walk with a streight foot,
to give every man his
owne, and to make good
his stock, and maintaine
his family? yes sure, every
man averreth it: How
much harder is it in these
wofull times, to make
good this spirituall traf-
fick; wherein the Parents
will defraud the children,
the children cheat the pa-

*The diffi-
culty here
of.*

rents, the husband the wife, & the wife the husband, the brother the brother; yea, a man will cheat and cozen his own soule? It standeth every one therefore upon it, to look to his own accompts; because every one must give an account for himselfe. This taske I must confesse is somewhat hard to set upon, the rather because it will not stand with neglect or intermission; but assuredly the constant use of it shall make a man see better and more comfortable dayes then ever heretofore he hath seene: By this course he shall be brought to see himselfe often as in a glasse, and by
the

the sight of his failings, he shall be brought to softnesse of heart, to tendernesse of conscience, to deprecate the evil of commission and omission, and to supplicate for power against future assaults: This shall make him watchfull over his waies, wary of his company, strict in his carriage, zealous for his God, and holy and profitable in all manner of conversation. In a word, the experimental utility of this practice will shew such necessity of it, that thou wilt not believe it till thou try it: Try then, and hold fast the practice, & it shal never repent thee.

*Weekly
and more
generall
accompts.*

To this daily accompt
joyn thy weekly accompt
and thy accompt of more
weekes, before thou goe
to the sacrament, and by
use of time thou maiest be-
come an excellent accom-
ptant: The more thou at-
tendest it, the lesse thou
shalt have to doe; yea, by
the practising by it, thou
shalt be the more willing
to attend it; though thou
canst not be like that Em-
perour, that attended suits
till he had no suiters (for
thou shalt alwaies finde
enough to doe,) yet thou
shalt finde thy selfe by
Gods mercy much ina-
bled to goe cheerfully
through with the worke,
and if thou art faithfull in
thine

thine accompts, thou shalt every time find thy selfe a gainer.

The eighth particular of the Spirit's evidence in Prayer, is from that infallible ground of the faith of the Saints *viz. The precious promises of God.* The same Spirit called the Spirit of supplication, is also called the Spirit of promise, which doth not only signifie to us the residence of the Spirit in the Saints, whereby they are distinguished and discerned from the wicked, but also, after an Hebraisme or Hebrew Phrase, the assuring of them of those great and precious promises, or things promised

8 The precious promises.

Pfal. 119.
49.

Ambrose.

2 Sam. 7.
25. 28.

is understood : on which the Prayers of the Saints make their stand and rise. These were the supporters of *David's* faith; *Remember thy word to thy servant, upon which thou hast caused mee to hope;* wherein is well observed by the Ancient, that *David* in all his supplications had recourse to the promises of God. *And now Lord God* (saith the same Prophet) *the word that thou hast spoken concerning thy servant, establish it.* And againe, *thou art God and thy words are true:* whereupon shall the weake fights of a weary and overladen soule, and the heavy groans of a load
d ed

ded conscience cast themselves, but upon that sweet and comfortable promise of our Saviour, *Come unto me all ye that labour and are heavy laden and I will refresh you!* How shall the poore distressed selfe condemning bankrupt presse home his earnest suit upon God with any confidence of discharge, but by putting God to his promise of the new Covenant; *I am he, I am he* (saith the Lord) *that blotteth out thine iniquities, for my names sake, and will not remember thy sinnes.* The soule in Prayer may put God to remembrance of his promise, not to remember sinne. Also how

Mat. 11.
28.

Isay 43.
25.

Ier. 38.

Ezech. 36.

should the soule tyrannized over by the body of some corruptiō ever look by Prayer to prevaile against the power of it, but upon the promise of God, to put the power of the word into the heart; whereby the heart is changed from a *stony and rebellious* disposition, into a *soft, pliable and obedient* disposition. How shal the fainting soule support her supplication in the day of distresse; or how should she wrestle with God in the time of calamity, when God by contending desireth not only to be gone, but in sence is already departed, except they have at hand that
pro-

promise, *Call upon me in the day of trouble, and I will deliver thee?* Lastly, how shall ever the soule attaine by Prayer to rest it selfe upon the hope of glory, but by intereassing it selfe into the promise of the Crowne of Glory, laid up for him, and all them that love the appearing of the Lord Iesus Christ? So that these promises are like *Aaron* and *Hur* holding up the hands & strengthening the heart of Prayer; yea, as the remembrance and application of these, faileth or increaseth, so the Spirit of Prayer faileth or increaseth.

And here lyeth a main dif-

Psal. 50.
15.

Prayers of the regenerate and unregenerate differ.

difference, of the Prayers of the regenerate and un-regenerate: The Prayers of the former are upholden and supported from an externall principle, namely the promises of God that cannot faile but the Prayers of the later lean upon the broken reed of something within themselves, namely, some workes of charity, equity or out-side pietie, the worth of their Prayer it selfe, or the mud-wall of civill honesty; all which are but as a rotten wall, whereupon the best Praiers that they build are but straw and stubble, and both foundation and building being naught, they must

must be burnt with fire.

If any object that *Nehemiah* desireth the Lord againe and againe to remember his workes of Piety and Iustice, and *that he would not wipe out the good deeds he had done, for the house of his God, and for the offices thereof:* So King *Ezekias* in his Prayer desireth the Lord *to remember his walking before the Lord, his integrity of heart, and doing good before the Lord.*

I answer, that neither the zealous Ruler, nor the godly King did presume any whit upon the worth of their works, as though thereby they should make their Prayers of acceptance

Ob. I.

Nehem.

13. 14.

1 King.
20. 3.

Ans.

tance with God; but if the places be well observed, they cast themselves wholly upon the mercies of God, and not upon the merit of their Prayers, desiring God out of his promise made, to respect the integrity of the heart, and the righteousness of the actions, to make good his promise; like unto that in *Iob*; *He shall call upon God, and he will be favourable to him; and hee shall see his face with joy: For he will render unto man his righteousness.* False and forged then is that glosse of the Doctors of Doway, upon that place of *Nehemiah*: *A just man that hath merited by good workes,*

works, may pray with great confidence of reward.

Further, if any object; *Ob. 2.*
If Prayer depend upon promises, what need men pray, since God will acknowledge his promises, without our Prayers, for all his promises are *Yea* and *Amen*?

For answer, briefly, he that hath promised to heare, hath commanded us also to pray, and without praying no promise to heare; yea, the Son of God himselfe, who doubted not of his glorification, did notwithstanding pray, *Father glorifie thy Son.* *Ans.*

Try then thy interest to the promises, by the laying

laying hold, or desiring to lay hold on the promises, & thereby thou maist know, whether thou praieſt in the Spirit or no, keep alwaies thine eye upon the promises; for as the loadstone keepeth alwaies the point of the needle towards the north-pole, so the load stone of Gods promises keepeth alwaies the point of the Prayer touched therewith, directly towards the Mercy seat of God: But as the unregenerate man hath no portion in the promises, so the promises are no point of that Compassse whereby his Prayers are guided. It is true indeed, that a wicked man
out

out of the darknesse of his thoughts may charge God with such a promise as God never made, by misconstruing of the promise; as for instance, (*Call upon me in the day of distresse, and I will release thee*: This promise a wicked man may thus urge; Thou hast bound thy selfe by promise (Lord) to deliver all those that are troubled and call upon thee; but I am in trouble and call upon thee; therefore thou hast bound thy selfe by thy promise to deliver mee; and so from thee I seeke for deliverance.

The Argument is a sophisme (as wee speake) from

His argument.

Ans.

from the *homonymie*, or diverse significations of the word, all which in the former proposition must be taken for calling upon the Lord in truth; but in the later it cannot be so taken; for the wicked may prate and bable, but hee calleth not upon the Lord, as I have shewed, & therefore he hath no interest in the promise: Hee leaveth out the maine evidence, namely, the Glorifying of God, which a wicked man never doth; so that he presumeth himselfe to doe that he doth not, and God to promise that which he never meant.

Againe, a wicked man may obtaine that which he

he payeth for, as successe, honour, wealth, temporall deliverance, and the like; whereupon hee presumeth of some interest to the premises; but it doth not follow: For as God heareth not in every thing or alwaies, the children of the promise, because they are not fitted, or it is not good for them, or the time is not come; so he oftengiveth the wicked things they crave, in his wrath, they having no ground to aske or receive any thing from him, as a promise to them; for they are none of the children of the promise: They have neither promise of the things of this life nor

a better; neither doe they with patience waite the Will of God, that they may receive the promise; but the childrens only care is to make good to themselves some interest to the promises, and that by cleansing themselves from all filthinesse of flesh and spirit, and by doing the Will of God, waiting with patience for the promises, endeavouring to bring them home by faith and supplication without ceasing.

9 the directing of Prayer.

The ninth Evidence of the Spirit of Prayer, is the directing of Prayer to God in the name of Christ: we are commanded thus to doe; for what is

is it *to seek the Face of God* according to his owne appointment, but to seeke him in the Face of his appointed? Drawing neare unto God in Christ, hath only the promise of hearing, witnesse Christ himselfe, binding it with an asseveration, *Verily, verily I say unto you, whatsoever yee shall aske the Father in my name that will I doe*: By no other, nor in no other can wee speed, but in and by him; what other can appease the wrath of God against us? Dare man by any other shew his face in Gods presence? In the worth of Christ only our Prayers find acceptance with God
in

Ioh. 16. 25

Rev. 8.34.

in him as in a golden Censor, all the Prayers of the Saints come to be fragrant and sweet-smelling odors: He is the only mediator as well of Intercession as Redemption: He is the Priest, the golden Altar by whose virtue our Prayers come to be a Sacrifice. Did there ever any prevaile with God but in his name? Is there any way or accessse but by his name? Hee is that high Priest going into the Sanctuary, carrying on his shoulders, and also on his breast the twelve precious stones, representing the twelve Tribes, or all the faithful. Hence it is cleare that Papists

pists goe not to God, going in the name of Saints and Angels; sometime in the name of Traytors and godlesse persons! In the name (I say) of their own worth and merit: neither doth any reprobate goe to God in the name of Christ, for Christ is no Intercessor for him; *I pray not for the world, but for them which thou hast granted me; for they are thine.* A great rabble of the unregenerate, as Hypocrites, carnall Gospellers, meere civill men, will tell you they desie Popery; they hold it foolery and madnesse to pray to Saint or Angell, and also robbery to goe to God by them; and

Ioh. 17. 19

and therefore they scorne it, they acknowledge no other mediatour of Intercession but Christ Iesus: All this is wel spoken, but what availeth this them? They will tell you further, in Christ his name they dayly make their Prayer to God: This is not so, for they have no interest to take his name in their mouths, or to make mention of it, hating to be renued. It is true they may speake of his name, and so egregiously abuse it, as they that will alleage it in the great day, that *they prophesied and cast out Diuels in his name*, of whom he will *professe* (that is openly proclaim)

he

he knew them not: viz. he never acknowledged the for his, yea he detesteth them and biddeth them away, as workers of iniquity; so shall it bee with all corrupt pleaders, usurping the name of Christ. They onely that know this name (as the Psalmist saith) can trust in it, and fly unto it as a strong tower. They know the Lords name & the Lord knoweth theirs; My people (saith the Prophet) shall know my name, &c. And because hee hath set his love upon me, or cleaveth to mee (as the Psalmist speaketh,) therefore I will deliver him: I will set him on high because hee knoweth my name.

Psal. 9. 11.

Isay. 52. 6.

Psal. 91. 14
15.

*The neces-
sity and be-
nefit hereof*

*name: He shall call upon me
and I will answer him.*

Look then to it in all
thy supplications to look
towards God in Christ:
*As Moses, desiring to see
the face of God, was put by
God in the Cleft of the
rock, and covered with
his hand till he passed by,
that he might see his back
parts;* so thou and thy
prayers must be put in the
Rock Christ Iesus, if ever
thou com'st to see the face
of God in favour. As they
that would make an echo
repaire to some rocky
place whereupon the
words resound, so they
that will have an answer
from God, must either ply
their prayers upon the
Rock

Rock Christ Iesus, or no
echo, no answer at all: As
they that are dim-sighted
make the object more ap-
parant by the use of spe-
ctacles; or as some speak
through a trunck that
they may bee the better
heard; So the Saints look
through Christ, & speake
through Christ; that they
may see God and heare
God giving a gracious
answer. As some glasse
maketh things presented
by it, to be the same co-
lour; So God looking up-
on us in Christ, seeth us
to be of the colour of his
Son, and wee looking on
God through Christ, see
God reconciled to us in
Christ: Therefore what-

soever wee offer to God, let us present it to him through Christ; set alwaies Christ betweene thee and him; and whatsoever God giveth to thee, labour to entertain it alwaies & through Christ: herein comfort shall abound to thee & honour to God. As by some kind of Perspectives a man may bring two objects together; So by the Perspective of faith, directing the prayer to God, in and by Christ, thou maist bring God and Christ & all the promises home to thy soule at one sight.

10.

*Praying in
a time of
trouble.*

The tenth evidence that a man prayeth by the Spirit, is the betaking of himselfe

himselfe to it in the time
of trouble, as to a rock of
defence, or the making of
it his especiall remedy in
the time of misery. For
this indeed is the very
best: as *David* said of *Goliath's*, *there is none like
this*; so there is no sword
like unto the sword of the
Spirit. This is a true *Panacea* to heal all maladies,
a balm for the wounded
conscience, a precious
medicine for all diseases
of the body, a plaister for
all sores, a cordiall against
all discomforts, armes in-
vasive & defensive against
all enemies. The *Apostle*
delivereth all this in few
words; *If any bee afflicted
let him pray*. It is the safest

Prayer an
al sufficient
remedy.

1. Reason

Exod. 15.
26.

2. Reason

guard against all evils of
sin, and evils of punish-
ment, it is the onely best
meanes of deliverance
from both these: witnesse
first that great Physitian
God himselfe (for so hee
calleth himselfe) *I am Ie-
hovah that healeth thee, or
I am thy healer or Physiti-
an*: Now what receipt gi-
veth he thee? this is it: *call
on mee in the day of di-
stresse.*

Secondly, look but on
the soveraigne nature of
the medicine it self, where
in it differenceth it selfe
from all other meanes of
life and godlinesse: All o-
ther meanes are sanctified
by this, but this is the im-
mediate motion of the
spirit

spirit, of an unexpressible
vertue and irresistibile
force.

Thirdly, what glorious
things in Gods book are
spoke of this inestimable
peece of spirituall armes,
witnesse *S. James* for all
the rest, laying downe the
excellency of prayer, first
in generall termes, *The ef-
fectuall fervent prayer of a
righteous man prevaieth
much*; then hee instanceth
it in the prayers of *Elias*,
what great effects were
wrought by it. The de-
vout Ancients, hardly sa-
tisfie themselves in com-
mending this excellent
peece: *There is nothing*
(saith one) *so sensibly sweet*
to the soule; nothing doth

3. Reason

Iam. 5. 16.

*Bernard. de
med. 5. 7.*

meane the minde so much
from the loue of all this
world, nothing stirreth up
a man to the exercise of all
and every grace, nothing
prevaileth so much against
evill of sin and evill of pu-
nishment, whether for pre-
servation or deliverance,
nothing standeth in better
steed for the increase of
Gods kingdome by the con-
version of soules; For as
prayer brake Peters letters,
set open the prison doore;
so it shaketh the chaines
of sin in peeces, openeth
or breaketh up the iron
gates of a sinners heart, &
offers violence to heaven
for the enterance of a sin-
ner. One of the Ancients
doth attribute Pauls con-
version

version to Stevens prayer,
Had not Steven prayed for
Paul (saith he) the Church
should neuer have had
Paul for a teacher. In a
word, nothing maketh a
man so amiable to his
God, so deare and faith-
full to his friend, so for-
midable to his foe, so con-
tentfull to himselfe, and
so profitable to the place
where he liveth.

Fourthly, all the peo-
ple of God in all their
straits have made this
their Master-peece, and
prospered by plying it;
were it famine, pestilence,
sword, captivity, con-
tempt, persecution, or any
other evill to be feared or
inflicted, yea or evill of

4 Reason.

sin whereby God was offended or the soule troubled, did they not alwaies fall hard on the worke of petitioning; and did they ever in sincerity so doe & went away without a gracious answer? Instance *Iacob*, *Moses*, *Iehosophat*, *Ezekias*, *Manasses*, *Samuel*, *Elijah*, the *Cananitish woman*, the *Publican*, the *Theefe* upon the *Crosse*, with many others, known to the meanest reader of the book of God. What was *Moses* his best fight when *Amaleck* charged *Israel*? Prevailed not this sword of prayer, more then the sword of *Ioshuah*. If this bee so then of the excellency and efficacy of prayer

Neglect of
prayer argueth want
of the spi.
rit.

prayer, why doe not men run to it, and trust to it in the time of need? Because the spirit dwelleth not in them: Every one that hath but a shew of profession, yea & prophane men too, wil acknowledge the theory or speculative truth thereof; but a woe it is to see how few confirme it by their practise: The worser sort of men cannot do this, if they would, and the better sort will not doe it (to their shame be it spoken) in that measure and manner they should, and as the troublesometime require it: and for the hypocrite when hee commeth into any strait, hee maketh a faire shew

*How the
hypocrite
useth pray-
er.*

shew in the flesh at the first onset, bearing the world in hand that hee esteemeth prayer aboue all the meanes in the world; but first his heart can tell him that he relieth more upon subordinate meanes (which may and ought to be used in their time and place) and useth prayer only for a triall of a conclusion, which if it prove not according to their expectation, then farewell prayer, they will have no more to doe with it; they look for good of it and finde none, and not being acquainted with the vertue of it, they say of it as the ignorant say of Christ, *What is this so much extolled*

led medicine more then another medicine? we have tried it & found no good in it, but rather hurt by neglecting the meanes; & therefore wee will use the meanes that most prevails amongst men; & for prayer we will not altogether cast it out of doores, but wee will lay it up in some by-corner of the house, & reserve it till it come in request; we will peruse it now and then, but this is no time to trust to it: In this the hypocrite is like one labouring of an inveterate disease, who wil try a litle of this mans skill & a litle of the others, but will not set himselfe to any constant course of physick.

sick, by which hee might be perfectly cured, & finding no good by this course, hee resolveth peremptorily never to take any more Physick; yea further, desperately determineth to forbear nothing, be it never so hurtfull, but use every thing that his minde giveth him to: Iust so the hypocrite in his distresse will have about with prayer, & fall very fresh upon it for a fit or a start; but finding the event not immediately to answer his desires, he fals a quarrelling with it and casheeres it, with a resolution to attend it no further, yea and not only casteth himselfe upon the
sub.

subordinate meanes, but imbraceth the worst meanes that the Divell will offer him : A pregnant instance wee have of this in *Saul*, who in his distresse made a seeking of God (for he is said to *enquire of the Lord*;) But he did it neither in sincerity nor constancy ; and therefore in another place he is said not to enquire at all, *he enquired not of the Lord*; for not to enquire of the Lord in truth, is not to enquire at all. But God not vouchsafing him an answer, hee commeth from him to the Divell for an answer. Let every soule then put it selfe to triall upon this point, whither dost

dost thou goe in thy troubles? whereon dost thou stay thy selfe? dost thou betake thy selfe to prayer? dost thou walke with this staffe over the rocky, steep and invious mountaines of thy distressefull troubles? Then thou talkest by the spirit, thou walkest by the spirit, the spirit protecteth and directeth thee; though thy feet stick fast in the clay, & thy soul be sunk in the pit, the Lord will take thee out, and set thy feet upon a rock. *If thy troubles (as Iob saith) were more and heavier then the sand of the sea, yet the Lord will ease thee, and deliver thee: though all the waves of the Lord goe o-*

ver thee, ply but the oares
of prayer, in the boat of
faith, and they shall nei-
ther drowne thee in
the depth of despaire,
nor split thee upon the
rock of Apostasie: If all
thine enemies conspire a-
gainst thee, and all thy
friends forsake thee, bee
thou ever with God in
prayer, and God will ever
be with thee to preserve
thee; yea in life and death
he will never forsake thee;
and this shall be an unde-
niable evidence in thy
soules deepest distresse,
that God is with thee:
But if thou canst be con-
tent in thy trouble, onely
to make thy triall of prai-
er, and if thou findest not
present

2. Kings
from v. the
10 to 16.

present successe to prefer
other meanes to this, and
yet thou wilt use this but
as if thou used it not, then
thou dealest in this case
as *Achas* dealt with the
Altar of God, *He brought
in* (as the History telleth
us) *the Altar of Damascus,*
whereon all his offerings,
and the offerings of the
people must be laid; but the
Altar of the Lord must
haue an inferiour place, and
be reserved only to consult
withall a litle for fashion
sake; So though thou
canst bee content to prate
with praier, having given
it an inferiour place and
respect, yet all thy sacrific-
es are for the subordi-
nate meanes. As the Lord
abhorred

abhorred *Achas*, and his offerings, so will he never look upon thee in this case, nor on thy prayers to doe thee any good: Therefore looke to it as thou lovest to thriue: All lawfull meanes (as I have shewed) thou maist and must use, because the neglect of them is a tempting of God, but be sure to use them in subordination to prayer, by which they must bee either sanctified or supported, or they will prove but rotten and deceitfull reeds. But here by the way, thou must observe a necessary Caveat, that Gods dearest childrē may bee so deaded with distresse of soule, and presure

*Comfort
for such as
cannot or
dare not
pray.*

sure of afflictions, that they cannot pray, or, as I have shewed, so distempered and distracted, that they dare not pray; but this may stay their heart, that they would faine pray; their heart beareth them witnesse, that they prize nothing so much as prayer; if they had all the meanes in the world at command, they will give none the place of prayer; yea they had rather pray then be delivered. And there is great reason, why thus they should esteeme of prayer, above all other meanes, because the greatest thing that they can effect, is but hearts desire, in things like the meanes themselves:

themselves : but prayer,
over and besides , procu-
reth greater familiarity
with God , which is the
highest honour and the
richest profit, that the soul
can attain unto. A nota-
ble instance wee have of
this in *Daniel* , who
though he understood by
holy Writ , that the time
of *Ieruselems deliverance*
was come ; yet he fals hard
to prayer , and that to his
great rejoycing : for the
Angell of the Lord be-
commeth the Herald of
the Lords affliction to-
wards him , calling him a
man of desires , or as it is
translated, *much beloved*
or *desired of the Lord* : So
if thou hast assurance of
the

Dan. 9. 2.
23.

the thing desired , yet thou shouldest not cease to desire it in prayer.

It is further true , that Gods deare people may in the damp of their distresses look more to the subordinate meanes than they should , and lesse to prayer than they ought, yea in this particular wee may all lay our hands upon our mouths, and with shame enough confesse our faultinesse. In this we labour of the squintnesse of the eye of the soule; for as this is caused in the eye of the body from loosenesse of the muscles or nerves , or from inversion of the Christaline humor, or from the suddain sight
of

some fearefull object; So the other of the soule, arises from the weaknesse of Faith, the terrors without and the feares within, making us look a squint upon that which should help us, and more directly to that which cannot help us: but the cause being removed, & the sight being rectified they looke streighter and more directly upon the proper object: or if you will, wee may be compared to unadvised patients, who being in a direct and approved course of Physick, & not feeling such present good as they looke for, they fall presently upon some Emperick medicin, the rein

either from a Mountebanck Foe or an ignorant Friend; the evill and disorder whereof when they begin to feele, they confesse their errour and resolve thenceforth to walk by the rule: So the people of God in their brain-sick fits count with *Naaman* the rivers of *Damascus* more medicinable the rivers of *Israel*: but upon better consideration they conceive and finde it to be true, that one bucket full of *Jordan*, is better the all the rivers of *Damascus*; A few graines of the spirit are of more force then all the friends and means whatsoever in the world. And as a wise patient grown
wise

wiseto his cost from foolery and experimented evill of a hurtful Medicine, resolveth hence forth to cleave to a methodicall course, and to die or live by the Book; So the fooled and ashamed Christian by relying too much upon subordinate means, recalleth his wits, chideth himself for his foolery, & resolves for ever to make more accompt of Prayer then all meanes that the whole world can afford him. And thrice happy were the people of God at this time, if wee could now at length fall upon the second and sounder thoughts; for wofull experience hath taught how

G

our

Our neglect of Prayer, relying on other meanes what evill it is unto us.

our more relying upon other meanes than Prayer, hath made God's Inheritance every where a prey to the enemy: When the troubles first began, wee took them to heart; wee began to gather our forces together, and importune God; but God denying his care (it may be not only for the faults of our persons and Prayers, but also to try our perseverance) we quickly give over, leaving the cause and the persons as buried in oblivion, caring little or nothing what become of them or our selves: It is no evidence of the Spirit to begin to run, and to break off in the mid way:

Na.

Naturall motions are the swifter, the nigher they come to their end. Is not Prayer as powerfull as ever it was to prevaile with God? Have wee not to doe with the same God that heareth Prayer? Desireth he not to heare the voice of his own, as much as ever he did? Are not suppliants now the men of his desire? Hateth hee not his enemies as much as ever he did? Have wee not the same command, the same promise? And shall it not find the same entertainment? Yes verily. What is the cause then the Lord is so farre from us? Even because wee are so farre from him; we fol-

low not to the mark, wee
turne backe in the day of
battaile; wee endeavour
not by *wrestling to stay*
the Lord, and not to let him
goe till he give us a blessing.
And how should the
Lord be intreated of us?
We are like to *Iohas* King
of *Israel* in our Prayers,
who (*smote the ground* (as
the man of God cōman-
ded) *with his arrowes, but*
not often enough, & there-
fore the man of God was
wroth with him; for if hee
had smitten often enough
he should have smitten the
Affyrians, till he had con-
sumed them: So had wee
followed the businesse in
the power of the Spirit
& smitten often enough,
we,

wee should have smitten the *Babylonians* til we had consumed them; but wee have not done it, & therefore they prevaile: The breaking off of Prayer, and the negligent performance of it, is a fearfull evidence that God wil never honour us with being the means of their deliverance.

But to leave them in the pit, (for there they are like to be for us,) what shall wee say of our selves, or what shall wee doe for our selves? *Wee look indeed for peace, (as the Prophet saith) and for a time of health, and behold trouble; And, to use Moses his words, Is not the*
G 3 day

Ier. 8. 15.

*Deut. 22.
25.*

2 King. 13
14.

day of our calamity neere?
And doe not the things
that are threatned make
hast? And what remedy,
namely this, to cry might-
tily to God by continu-
ance in Prayers: *Iohas*,
though a wicked man,
knew reasonable well the
worth of Prayer when he
gave the Prophet this te-
stimony on his death-
bed, weeping bitterly that
hee should depart, *O my
Father, the Charriots and
horse-men of Israel!* By
which speech, what other
meant the King, then that
the Prophet and his Pray-
ers were of more worth
for the good of the state,
then all the forces of the
Kingdome. One of the
Learned

Learned telleth us, that
the sincere Prayers of an
old, weak, godly woman,
will prevaile more with
God for helpe from hea-
ven against the enemy,
then thousands of armed
Souldiers in the field. But
with woe and griefe of
soule we may say, where
be the men that stand up in
the gaffe to turne away the
wrath? Who, with Mo-
ses offereth that violence
to God, that God should
say to him, *let me alone?*
Who will stay by the
Lord as he did, and will
not off, nor goe one foote
till hee have the Lord to
goe with us? O how that
complaint of the Pro-
phet may pierce us to the

Exod, 32.
33.

Esay 64.7.

very heart; *There is none that calleth upon thy Name nor stirreth up himselfe to take hold on thee!* And what followeth? even that which partly is upon us, and partly like to come upon us, *Thou hast hid thy face from us, and hast consumed us because of our iniquities.* Who is it now, with the Spoule in the Canticles, that laeth hold upon Christ till hee have brought him into his Mothers house? Whereby is meant both the Heart and the Church, which is the house of God: For there indeed is Gods dwelling. Let us awake then since now is the troublesome time, and draw nigh to God;

Cant. 3. 4.

God; yea, let us *stay our selves upon the Tower, and stand upon the watch to see what the Lord will say unto us*: Though he be angry with our Prayers let us not give over; but let us pray continually, not returning againe to folly; and wee may be sure it shall goe well with us in the day of tryall.

Hab. 2.1.

Another Evidence of the Spirit in Prayer, is a due respect had to the *Matter and Order of Prayer*: As to the former, when they pray for nothing but that which is pleasing to God: *We know not indeed of our selves what to pray for, nor how to pray, but the Spirit*

11 *Respect to order & matter of Prayer.*

Rom. 8.18

1 Ioh. 5.
14.

1 King. 3.
5.

teacheth us in both; against that old and new Pelagian Heresie of mans ability in both duties, the Spirit teacheth us to aske that, and nothing but that, which is agreable to his Will; for that hath the promise and confidence in the promises annexed unto it: *And this is the confidence that we have in him, that if wee aske any thing according to his will, he heareth us:* So that the Will of God must be the Rule and Square of our Prayers; God gave Salomon his choicet to ask what hee would, yet Salomon knew very well (as appeareth by his choice) that that was included according

ding to will: So that place in *Matthew* is to be understood, *Aske and it shall be given you &c.* For wee must take heed (as it there followeth) that instead of bread wee aske not stones, nor a *Scorpion* instead of fish, that is, hurtfull and not lawfull things, instead of usefull and lawfull. The man destitute of the Spirit of God *asketh* ever a-misse (as *S. James* saith) either for quantity or quality, or for ill ends; hee asketh there that which is naught in it selfe; or if it be good it is not fit for him; or if it might be fit for him, if hee were such as he should be, yet hee is not fitted for it because he

Mat. 7.

Iam. 4.3.

Luk. 9. 45.

Mat. 20.

Psal. 55.

he is not such as he should be. I must confesse upon wofull experience, that the Children of God in their Lunatick fits, fall often foul upō these shelves or sandes: As for asking things unlawfull, the Disciples would have *fire from heaven; Zebedees sons would sit on the right hand, and on the left of Christ; David would have the wings of a Dove* that he might flie from his colours: and so they aske things not fitting for thē, though to good intent, and often they are not fitted for the things they aske. But thus they doe in their hast, the Word of God checketh them;
 Gods.

Gods Spirit & their owne
cōscience diverteth them
from this course; and they
endeavour to square their
desires according to the
Will of God. But the
wicked are like to *Elies*
sonnes, *They will have*
what they will, *if they pe-*
rish for it. Try thy Prayer
then by the object of thy
desires; if thou canst hear-
tily submit thy self to the
Will of God in all things,
then thou hast assurance
of the guidance of the Spi-
rit; but if thou wilt be
both begger and choo-
ser, thou art too saucy to
be guided by the Spi-
rit.

Secōdly, as for the *Mat-*
ter so they have due re-
spect

The order
to be obser-
ved in
Prayer.

I Rule.

Mat. 6. 33.

spect unto the Order; The Spirit whereby they are guided, is a spirit of Order & not of confusion. They first seeke heaven and heavenly things, because they are heavenly minded, according to that rule of our Saviour, *Seek yee first the Kingdome of God and his righteousness, and all these things shall be added unto you*: where by the Kingdome of God and his righteousness is meant heaven and all the means of Gods appointment, that bring us to heaven, which both for excellency and order we must seeke and esteem above & before all things; not but that wee may and must seeke earthly things,
for

for there is a necessity of them, we have the promises for them, but it must be as they are necessary helps to the better things, giving them their due time and place: A pattern for this our Saviour giveth us in that perfect patterne of Prayer, wherein he teacheth us first to pray for heavenly things, and then for earthly things. Where it any object, That the asking of *dayly bread* is prefixt to the asking of *forgivenesse of sinnes*, the former being earthly, the later heavenly; I answer, it is not needfull (with some of the Fathers and others) to expound this *bread* of the sacramentall bread,

Ob.

Answer

bread, for the temporall bread is the bread of the children (as one of them well obserueth) as well as the spirituall bread; but the petition for *Bread* is put before the petition of *Remission of sins*, as some think, because the former of petitions is for good, the later is in the number of the deprecations for euill: Others, that from the sight of our necessities of earthly things, we are led to a sight of our necessity of heavenly things: According to this patterne is the practice of the Saints; *Salomō* makes first choice for *Wisdom*, and letteth other things follow in their course; *David* first de-

1. King. 3. 9

desireth the light of Iehovah's face or countenance, and letteth the corne, and the wine, and the oyle follow in their order. But it is nothing so with the wicked; they desire earthly things in the first place because they are earthly minded, as for heavenly things, they never question the attaining of them: Give *E-san* first his red pottage, and let him deale afterward for the *bixth-right* as hee can; let *Saul* be honoured before the people, and hee will take his venture of the honour from God.

Psal. 4.

Againe, wee must aske heavenly things absolute-ly

2 Rule.

ly (I meane in their kinds, not in any particular measure or quantity;) but for earthly things wee must aske them conditionally, for so they are promised; In some sort, namely, so farre as they are absolutely necessary for the maintaining us in Gods service, and making good of his promises, so farre wee may crave them absolutely; for as wee crave the end, so wee may crave the meanes that lead to that end.

Then try thy selfe by the right ordering of thy heart towards the object of thy desires; if thy heart pant, and thy soule thirsteth after the living God,
and

and the promises of God
Christ Iesus: Doeſt thou
deſire the loving kind-
neſſe of the Lord more
then Life it ſelfe, then let
this aſſure thee, though
thou want other aſſu-
rance, that thy deſires
are the deſires of the Spi-
rit; for every deſire is of
the nature of the thing
deſired: Beaſts affect on-
ly ſenſuall objects, be-
cauſe their deſires are
meerly ſenſuall, and the
naturall man deſireth na-
turall things as the ade-
quat object of his deſires,
though by ſome ſpar-
kle of common inſtinct
he may glance at better
things, which he neither
knoweth, nor truly affe-
cteth.

eteth. So the Kingdome of God and his righteousness is the adequate object of the spirituall mans desires, although the stomach may be affected with the maukin, or such a disease as women with-child and men also labour of, arising from an excrementious or venemous, humour, whereby they long extremely for things hurtfull, like the humour it selfe, and desire them more then holosome food: But as this is cured by vomiting, so the Lord by some crosse or other purgeth out his malignant menstrous humour, after which they come to hate their owne desires: *David* was

was taken with a *longing desire for the water of Be-
thlem*, but not when hee
perceived it to be the *price
of blood*; by hazarding the
lives of his worthies, hee
would not give it to his
desires. So when the Saints
perceive their inordinate
desires to hazard their e-
steeme & desire of Christ,
they say to them, as *E-
phraim* to his Idols, *get
you hence, what have I to
doe with you?* Look to it
then, for if thou set thine
ease, profit, pleasures, ho-
nour, or any thing else be-
fore Christ, thy desire is
not of Christ.

The last note of Evi-
dence of the Spirit, is the
looking for an answer
from

2 Sam. 23.

12 Expe-
ctation of
the thing
desired.

Deut. 33.
7.

Ioh. 9.

from him to whom wee pray : The end of every action, is first in intention. A man can never intend that which hee lookes not to see in execution; the end of Prayer is to be heard: *Heare (O Lord) the Praier of Iudah, and bring him unto his people:* To heare is no other thing but to answer; he who prayeth then intendeth to have answer, looketh for an answer; it will follow then by conversion, that he that looketh not for an answer, prayeth not at all. That speech of the blind man, *God heareth sinners*, carrieth these two things in it; First, as I have shewed, the living in any sinne can-

not

not stand with the Spirit
of Prayer: This hath been
the course of all the Saints:
Jacob looked for a *bles-*
sing, and hee would not a-
way without a *blesing*;
The *Canaanitish Woman*
will not away til she have
somewhat, though it be
but *crummes*; *David* will
look out, that is, (as I have
shewed) he will waite for
an answer; *My soule wai-*
teth for Iehovah, more
then a watch-man for the
morning: As the eyes of
servants are unto the hand
of their Masters, or as the
eyes of a Maiden unto the
hand of her Mistresse; So
our eyes are toward Ieho-
vah, our God, untill that
he be gracious unto us: The
Spirit

Psal. 136.
6.

Psal. 123.
2. 3.

Plin. l. 2.
c. 4.

leadeth us unto this duty by the very instinct of brutish creatures; *The eyes of all looke attentively to thee, and thou givest them their meat in due season.* The Humanists tell of Oryx a kind of Goat in Egypt, that it is so affected with the feare of scorching heat at the rising of the dog-starre, that it standeth with tears in the eies looking up to the heavens, as though it seemed to deprecate the intolerable fervency thereof, and to thirst with an unquenchable desire for some moisture from the heavens: So the soule taken up with desire of that it prayeth for, will waite
for

for it till it hath it : And this is more then an unregenerate man doth or can doe; he hath not the promise, which is the ground of the answer , nor careth he for the best things; how then can hee wait for an answer? He may conceit that God wil answer him, yea that hee doth answer him, because hee obtaineth some earthly things, but his conceit is groundlesse, for God answereth not his prayers neither will he , though hee make many prayers, although it please God to cast those things upon him for the further convincing and condemning of him : Put thy soule therefore to it in

H this

*The Godly
fail herein.*

this particular , and looke
on thy prayer with like
ordislike , according to
thy looking or not look-
ing for an answer. Our
comming short of this
maketh us come short of
our suits for our selves &
others; wee are like the
children that shoot their
shafts, & never look after
them; or carelesse petition-
ers , who never look af-
ter an answer of their pe-
tition : This is one maine
cause of the Lords ab-
sence from his Church,
and of his standing out
notwithstanding our prai-
ers , in that wee have not
waited still on God , and
importun'd him for an
answer. Then let us set
our

our selves upon the wall continually, to watch and wait for it, and the Lord in his due time will give a gracious answer.

If a wearied soule object his waiting for an answer till his eyes hath failed, and his heart fainted;

Ob.

I answer, if thy suit hath the promise for its ground, thou shalt have it, for God denieth not what he delayeth, yea in this he answereth thee that he stayeth thy heart to looke for answer; for therein he answereth the heart, though he answereth not the hand, hee knitteth thy heart unto him that it doe not depart from him. But if thou hast no promise

Answ.

*The Conclusion of
this particular.*

for thy particular, then know, that deniall is the very best answer; for private blessings are every way as good as positive.

Thus much I hope shall serve for the particular markes of the *Groanes of the Spirit*, which in some measure are in all Gods children. All these marks indeed, or, at the least, some of them be very conspicuous; yet through disuse or neglect the characters may be mightily rased, and illegible, moggrown with the cares of this life, and the remnants of carnality, hypocrisy, & security, yet they are not quite rased out, so that they are not there at all; but

but in the unregenerate they are not at all, or in any measure. I have beene the larger in the, because of the deceitfulnesse of the heart, the neglect of triall, the presumption of hypocrites and prophane men, and for stirring up of Gods people to look better to it, that they may not only pray in the spirit in some measure, but also that they may pray in sense of the spirit, which is the third Point in order to be handled.

H 33. *How*



3. *How the Sence of the Spirit in Prayer may bee attained.*

Quest.

BEFORE I come to open this particular, it shall not be amisse to answer a question which I heard moved; Whether a man without the Spirit, especially understand close hypocrites, may goe frequently and ordinarily to God in secret, because all other objects and by-respects removed, the soule commeth

meth in a more direct aspect to talke with God :

Answer

For answer hereunto, I must acknowledge, that as the prayer of the wicked is never mentioned but with professed detestation of it, so I never read of any prayer of the wicked in secret ; But the Pharisees, the very picture of hypocrites, are reprov'd for turning the course of secret prayer to publique ostentation : It is discovered in the Scripture to be the practice of the Saints ; *Isaac went out into the fields with deepe meditation* (for so the word signifieth.) It was *Daniels* ordinary practice *to goe into his chamber*

Gen. 24.
63.

Dan. 6. 10.

H 4 three

Pl. 55. 17.
33. 4.

Act. 10. 9.

Luk. 6. 12.

three times a day to pray; So David, evening and morning and at noone will I meditate; And at the sixth houre Peter went into prayer. Lastly, it was the frequent practice of Christ himselfe, the pattern of all goodnesse: yet notwithstanding all these, a prophane man may stumble now and then on his knees before God, as a night-walker may a dangerous way in his sleep, not knowing what danger he is in, yea a close hypocrite may so harden his face against the feare of Gods presence, or upon some selfe-fantastick ground of libertinisme, liue in grosse sinnes, one or more
and

& goe ordinarily to God in secret, which the Lord in judgement doth suffer for a time, that they may be hardened in sin, and clothed with judgement as with a robe, but failing of their ends, or their ends or their sin being discovered, they fall off from the practice to open Profaness, Apostasie or profession, or Terror of conscience, which is the best that can befall them.

Now having answered this Question, I come directly to the point it selfe, namely, *The meanes of attaining the sense of the Spirit in prayer*: For as many think they pray, & yet pray not at all, so ma-

ny pray indeed , and doe not belieue they pray. As it is the highest happines of the soule to converse with God in prayer , so is it the heavenliest consolation of the soule, to know it selfe to bee conversant with God in prayer: Now for the attainment of this, thou must,

I First stir up and quicken the motion of the spirit: As in nature, Motion stirreth up naturall heat, and naturall heat maintaineth Motion, making the part moved more sensible of livelineffe, and activity; so the stirring up of any spirituall faculty, maketh it more active & agile, and the activity thereof
main.

maintaines the vigor of the faculty, and maketh the subject more sensible of its own activity: It is directly so in prayer; to this the Apostle is very pertinent, *Stir up the gift that is in thee.* The property of the word is to stir up the sparkles of fire, covered as it were with ashes, and by laying fuel to them, to kindle them up, and make them burne again. So that if thou wouldst feele the heat of the spirit, thou must by a devout indeavour & carefull assiduity, gather together the sparkles of the spirituall motions, raked up in the ashes of corruption, and the rubbish of carelesse

1. Tim. 1. 6

carelesse neglect, and by laying on the fuell of the groanes of the spirit, with the soft breath of the bellows of heavenly meditations, thou must resuscitate and kindle up againe that spirituall fire, which is like to be extinguished. The neglect of this maketh want of sense, and want of sense want of comfort; and therefore (as the Apostle saith) *neglect not, or be not carelesse of the gift that is in thee.* If ever then thou wouldst have comfort from the sense of prayer, dig thy selfe out of thine own security, dull not, neither drowne thy pretious thoughts in cares, pleasures,

tures, worldly joyes, or sorrowes; be ever bringing the dispersed sparkles of the Spirit together, and like a good workmā, look well to the fire, and then the Lord will not onely take notice of thy prayer, as he did of *Pauls*, but hee will also give thy soule to know, that it is such a prayer as he taketh notice of, so that thou maist cōfidently averre with *David*, *I have called upon thee, & maist urge it with an argument, let mee not bee confounded.*

Pl. 35. 18.

2 The second Mean of procuring sense, is the removing of hinderances, as the distemper of the body by intemperancy, the

the distemper of the soule by passion, dividing cares or loose and unprofitable company; these bee the rubbish of our ruinous disposition, that keep us from the view of the straine of prayer in us: These be the ashes that cover the sparkles of the Spirit, & keep us from the sensible heat of them. Away then with these if thou desirest the sense of the vigor of the Spirit! First the soule followeth the temperature of the body; thou must labour, as much as may be, for a sound minde in a well tempered body: The over-wearied, and over-toyled bodies, whereunto most men reserve their families

milies and secret duties, are unfit to organize the soule, or to vent the soul's desires in prayer; It is good therefore to ply the duty in health, & strength of body, that hence comfort may arise in time of sicknesse, and weaknesse. As for the Passions or Perturbatiōs of the mind, if they be the symptomes of evill affected bodies, the body must be brought in frame; but if they bee the more spiritual perturbations, or such turbulent commotions as wee call properly the sicknesse of the minde, as anguish, flavish feare, sadnesse, & the like, these being of an æ-reall and subtile nature,
doe

doe trouble and miscarry the temper, as the winde doth carry the calmest ayre and smootheft water against the rocks: So that for want of smooth waters to move on (if you will) a well-composed minde, the evidence of the Spirit, can neither be seen nor heard. Therefore these perturbations must be alayed by their opposite Graces, (as I have shewed) not quite taken away, with the *Stoicks*, but they must bee so tempered and alaid by grace, above the temper of the *Platonists*, that they may be as sinews to the motion of the Spirit, whereby evidence may bee furthered

red, and not hindered. As for instance; an angry or wrathfull disposition, is like choler, distasting or distempering the relish of the Spirit; or as the unnaturall heat doth wast and consume the naturall active heat that commeth from the heart; so the devouring heat of anger eateth up the evidence of the Spirit. *The minde* (as one saith) *must be at peace in it selfe, if it look towards God*: But if the heat of anger be turned into a holy zeal, tempered with discretion, it will consume that rubbish that lyeth in the way of sense, and will be like a coach to carry the evidence or feeling of the

the Spirit to our Spirit in the time of prayer.

Secondly, And so a habit of dulnesse or pensive heavinesse, dulleth & flat-teth the sense of the spirit in prayer, but a well set or moderate mournfulnesse, is that *sowing in teares*, which maketh us sensible in prayer to *reap in joy*. Lastly distracting and slavish feare doth weaken the sense of Gods love towards us, but a reverent awe of the Majesty of God in prayer, will give thy soule assurance, that he is thy Father, and that by the power of the spirit, thou callest him so.

Thirdly, As for the removeall of any reigning
fin

fin, I have spoke of it before, for continuance in that cannot stand with the Spirit of prayer; yea I am of that minde, that though *David* lost not the Spirit by his sin, it is probable that he prayed not scarce all the time that he lay in his sin.

A third Mean to attain sense of the Spirit in prayer, is in thy disposition to the duty, and desire to be guided by the spirit, and not by the flesh & blood. In thine indisposition, or averse disposition, it will dissuade thee from praying at all, and that upon some shew of probable ground, as that thou hast not the Spirit, thou canst not

not pray, God will not entertain it, If any bee by thou maist shame thy self, and bewray thee to beea man of no gifts; So thou hadst best let it alone till thou be fitted, God will accept of thy good intention, and better not pray at all, then not to pray excellently: But these, & the like be sophisticall suggestions, whereunto if thou hearknest, thou neglectest thy duty, thou weaknest thy prayer by thy neglect, thou disacquaintest thy selfe with God, thou bewraiest a doring on thine own ability, thou interceptest Gods opportunity of manifesting his strength in thy weaknesse, thou

thou givest advantage to Sathan, thou indangerest the very habit of prayer as much as in thee lyeth; for from frequency of neglect thou maist derelinquish the duty, or bring it to a bare presumptory performance. Lastly, there is nothing that weakneth, depriveth, and opposeth sense more then this: for as a sedentary life; or sleeping after meat, bringeth a fat cold body to a Palsie or Lethargie, wherein sense and motion is often weakned or deprived; so the neglect of duty may indanger sense to a mans dying day. Therefore if thou canst not pray as thou wouldest, or as thou shouldst

Eph. 6. 19.
 Col. 4. 2.
 Rom. 12.
 12.
 Luk. 21. 36

shouldst, pray yet as thou canst; God may bee there and thou not aware of it: and when thou art least able, thou art most able; & when thou art most humble, thou art fittest for sense: & take this as the direction of the Spirit in many places besides the practice of the Saints: *Pray alwaies; Continue in prayer: Watch and pray alwaies:* The meaning of which places wee must not mistake (after the example of *Euchytes the Psallian*) that we must doe nothing but pray, (for many evils would then arise) but that upon all occasions wee should have something to say to God, especially as both

both ancient and modern observe, at the stinted times of duty, which though wee change, yet we must not neglect or omit, whether private or secret. In a word, that of the Apostle in another case, though often by sin abused, will serve well here, *Be instant in season and out of season*; that is, whether it please or please not: So whether thou art disposed or not disposed, goe to, and doe it; the Lord hath bidden thee.

2. Tim. 4. 2

The fourth Meane in Prayer to obtaine sence, is the labouring in Prayer to bring home Christ sensibly to the soule: This is the Spouses desire, *I would lead*

lead thee, I would bring
thee into my mothers house:
And thus she doth indeed;
I held him and would not
let him goe until I brought
him into my mothers house;
which is no other but to
bring him into the heart,
where hee dwelleth by
Faith. As the Conduit-
pipe bringeth home wa-
ter from the Fountaine to
the Cisterne, so the Con-
duit of Faith bringeth
home the Fountaine of li-
ving water, even Christ
himselſe, to the Cisterne
of the heart. As the eye
of Faith in Prayer look-
eth for Christ, so the hand
of faith bringeth him
home, for faith is a thrifty
grace, bringing all riches
home

home to the soule. The want of this thrifty course maketh want of sense in our suits to God; for as the light of Gods truth bringeth home to the soul the Mountaine of his holinesse, so the Spirit of Prayer bringeth home the Lord to the soule of an humbled sinner. If a man could fill the Censer with odors, and the heavens with Groanes, and labour not in particular for this Vnion or Contract between God & his Soule, God may be there with litle or no immediate sense of his presence: Look then to the plying of this, for this will make thee to remove every
I thing

thing that may displease the faithfull witnesse, or weaken sense.

A fift Mean to procure sense, is a due notice-taking of God & our selves in Prayer: The knowledge of our selves, Moral, Naturall, and Spirituall, casteth us quite out of our selves, and *leadeth us* (as one saith) *as it were by the hand to the knowledge of God*; by which reflection or circular knowledge we come to be vile in our owne eyes: It casteth out and keepeth out sin, making the Spirit rejoyce to beare witnesse with our Spirits, that our Prayers are as odors of incense in his nostrills. Againe, the
Spi-

Spirituell knowledge of Gods Excellency, Sovereignty, All-sufficiency of all his Attributes and workes, worketh a lively sense in the Suiter, because the bare naturall or supernaturall knowledge of God, be it as may be, will never beget any sense without that anointing eye-salve. This knowledg then of Gods Excellency will countervail the sense of thine owne unworthinesse, his Sovereignty will command the rebellion thereof: His All-sufficiency supplyeth thy wants; all his attributes, yea, even his Iustice (in Christ) serveth for thy good; This knowledge giveth thee

not only (with the heathen) some light to see God in his Creatures. The truth of this passage appeareth plainly in *Abraham* his suite to God for *Sodome*; *I have taken upon me*, or begun to speak unto the Lord, and I am dust and ashes, whereby a reflective knowledge of God upon himselfe, hee seeth and acknowledgeth himselfe to be nothing: yet by this is not discouraged but rather encouraged to continue his request, renewing it to the number of nine times, which hee could never have done without the sense of the Spirits approbation.

Our

Our comming short
herein maketh us come
short of sense in Prayer,
for either we examine not
our selves, and empty not
our selves of our selves as
we should, till we be vile
in our own eyes, & there-
fore the Lord will not let
us know that hee taketh
notice of us, till we take
better notice of our selves;
or on the contrary, wee
fixe both our eyes upon
our owne unworthinesse,
vilenesse, and insufficien-
cy, where finding no mat-
ter of feeling, wee drench
our selves in teares of de-
spair with *S. Iohn*, because
there is nothing found in
us worthy to give testi-
mony: But we looke not

Rev. 5. 4.

up to the *Lyons* power, nor the worth of the *Lambes* blood, by which the sealed evidence of the Fathers good will is opened or broken up to us, by whom the Odors or Prayers of the Saints are carried up to the Father, and to the Fathers presence, and evidence of his presence is brought down into the soule. And this is the means to make us sing that new song with triumphant joy and melody in our heart, having God in Christ to be all in all unto us, though wee be nothing of our selves.

The sixt and last sense-procuring Meane, is a close and constant holy walking

walking with God in all our Thoughts, Words, & Actions, both in our generall and particular calling. The guidance of the Spirit, Praying by the Spirit, and Evidence of the Spirit (in some measure) goe usually together; (I say usually) because sometime the two first may be without the last, and that for causes best knowne to God, as some sinne past, prevention of some sinne, as spirituall pride, or the like; or for the tryall of the patience of the Saints, and their continuance in Prayer, *trusting in the Lord, although hee should kill them:* And truly I may say for the comfort of

Ioh 20.29

such, that though it be not
 so sweet a condition as
 that which is joyned with
 sense, yet it is as happy &
 as sure a condition as that
 which is carried by sense,
 if all meanes for sense be
 used. Hither may I apply
 that saying of our Saviour
 to *Thomas, Thou beleevest
 because thou see'st, blessed
 are those that have not
 seen and yet have beleeved:*
 So, blessed are those that
 continue in Praier, though
 they want the sense of as-
 surance in Prayer.

But to the matter in
 hand, close obedience out
 of Prayer, bringeth good
 Evidence in Prayer, not
 only as the effect, or as
 the fruit evidenceth the
 tree,

tree, but it challengeth the Spirit of promise to be with us in Prayer, to give Evidence and Approbation to his owne Worke. For as remisse walking in a Christian (though not absolutely loose) doth in some sort quench the Spirit and damp the evidence thereof in Prayer; so a close, strict, and holy walking with God, doth quicken and rejoyce the Spirit, for that it is ready with cheerfulnesse to give joyfull evidence, when wee goe about its particular businesse of Prayer. This *walking with God* (for which the Patriarchs and Saints were commended) is nothing else (as the Au-

thor to the *Hebrewes* expoundeth it) but a *pleasing of God by faith and obedience*: Now when we thus please him, hee (according to his covenant made to *Abraham* and his seed,) is with us in our requests, by giving us contentment of assurance. But our want of this, maketh weaknesse of Prayer, and want of assurance: Many mens affections are led captive and their judgments; wee presume our wayes to be Gods wayes, when they are none of his; by being strict in one of the Tables, we take liberty to transgresse the other: The harmony of the Spirit is distempered by
our

our disordered passions; we beare false witnesse against God in denying the Saints their due, out of a partiall humour, and therefore it is just with God to withdraw his testimony from our requests, though we eagerly desire it. Lastly, the hearts of the most professing, are so overcharged with the cares of this life, that the Spirit also is overcharged with the dullnesse & deadnesse of their Prayers, whereby the duty hath small force with it and the evidence is suppressed: Therefore looke to thy walking in every particular, if ever thou meanest to attaine to assurance

rance in thy Prayer.

Other meanes I might deliver for the obtaining of sense, as due Preparation to Praier, a Habit of holy ejaculations, but I have already spoke of the former, and will only adde this, Withdraw thy selfe from all impediments, & prepare thy selfe with a reverent awe to meet thy God: And for the later, These holy breathings, as ayre, keepe and cleere the fire upon the hearth, whereby sense is kindled when thou settest upon the worke: Also for helpe in this particular, the frequent use of secret Prayer will doe well; *David* (as I have shewed) *sought the Lord*

Lord three times a day; we should of necessity be twice a day with God at the least; besides going unto him upon other occasions, as hearing of the Word, or others, remembering also to double our Sacrifice on the Lord's Day. And so much for the Meanes, which if the Lord disposeth thy heart to use conscionably, thou canst not but obtain some good measure of assurance, that thou praieest by the Holy Ghost.



- 4 *How a man should hold on in the duty without the sense of the Spirit.*

Quæst.

THe fourth particular head of of this Treatise, shall be the satisfying a demand: *If one feele not the assurance of the Spirit in Prayer, with what comfort or encouragement shall that party hold on in Prayer, or should hee resolve to give over Prayer, as Ieremy resolved to give over preaching?*

Ans.

For answer, let such a one neither resolve so nor doe

doe so: As for motives of encouragement thereunto; First, thou must doe it in conscience to the commandement, joyned with a promise, *Call upon me in the day of trouble and I wil deliver thee*: What greater trouble then to be without sense of assurance in Prayer, and when is deliverance nigher then in great trouble?

Secondly, remember that hee, to whom thou goest, is a loving, kind, and compassionate Father, who pittieeth his children, and will not suffer them to cry alwaies without an answer, *he will not hide his face for ever*. If evill parents wil give good things
to

to their children, yea, and that to evil children: much more wil he who is goodnesse it selfe give better things to such as hee hath made partakers of his goodnesse.

Thirdly, take encouragement from earnest desire of Gods face that he hath put into thy heart which hee never meaneth to frustrate, for hee granteth the desires of his children. Thou art as surely happy (as I have shewed) though not so sensibly happy, in hungering and thirsting after sense, as though thy soule were filled with sense: These desires are his owne, and he will crowne his owne worke

works with mercy & tender compassion; keep then but open thy mouth and heart in Prayer, and assuredly as he hath promised he wil fil them with good things.

Fourthly, comfort thy selfe with this thy desertion or want of sense; it may be it is not yet Gods opportunity to shew himselfe in the Mounr; it may come in an houre which thou never didst looke for.

Fiftly, let the Wil- dome of God stay thee in thy course, who hath all times and seasons in his hands, who knoweth when to shut and when to open: By which drawing
his

his presence, hee maketh thee to long the more after it, and the more thou wilt value it when thou hast it.

Sixtly, let the examples of all Gods children in this comfort thee: didst thou ever know or heare that ever any of them perished, but at length they found the thing they sought for?

Lastly, let thine owne experience teach thee to run thy race with patience, till thou dost obtain: For though thou hast not the sense of his presence, yet thou hast other fruits of his presence, as Holinesse, Humility, Patience, Brotherly-love, Softnesse
of

of heart, Tenderneſſe of
conſcience, Feare to diſ-
pleaſe, a Reverent awe of
God, Hunger and Thirſt
after all righteouſneſſe.
Theſe, it may be, or ſome
of theſe thou haſt in a
greater meaſure thē ſome
that have ſenſe: But how-
ſoever, theſe be the har-
bingers of ſenſe, & where
they take up the heart,
there ſenſe of aſſurance
will be ſure to lodge: Thou
haſt already that witneſſe
in thy ſelfe, namely the
Spirit, and that Spirit will
make thee know the
things that are of God.

Pſal. 4.



5 *How such as want the
the Spirit of Prayer should
labour for it.*



THE fift and
last particular
of this Trea-
tise, is *how
ment that want
this Spirit of Prayer shall
attain unto it*; For all men
have it not, not the elect
till they be converted,
although most thinke that
every man in the face of
the Church can pray, yet
nothing lesse. It is true in-
deed that our blessed Sa-
viour maketh intercession
by

by his presence for the Elect, even before their conversion, witness himselfe; *neither pray I for these alone, but for them also that shall beleeve on me through their word*: where the ancients observe, that Christ prayed not only for those that should hear the Apostles (for neither *Abraham* nor the *Theife* heard) but hee prayed for all them that from the beginning of the world had beleeved or should beleeve: yet for all this hee prayeth in none before they have the Spirit. Though *Paul*, an elect vessell, before his conversion had the Prayer of Christ, yet he prayed not for

Ioh. 17. 20

A&t. 9, 10.

for himselfe till hee was transformed by the Spirit into the Image of Christ, by whose Spirit he began to pray, of the truth of whose Prayer Christ giveth this testimony; *behold he prayeth*: Vnregenerate men may perhaps peruse this draught of Prayer, whereby as they come to see the necessity of Prayer, so they may discern the falacy of the flesh and Sathans suggestions, in perswading men that they pray when they doe nothing lesse, & hereupon they come to enquire, *how they may attaine to the true gift of Prayer?*

For answer, let them
un.

understand, first, that Prayer is no acquired gift by the industry of man, but an infused ability of the Spirit (as I have shewed,) which God, out of the free motive of his love, powreth upon all and every one of his chosen, when hee worketh that glorious change in them by the power of the Gospel. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth:* So is every one that is borne of the Spirit. As this is spoken of the free and forcible mystery of mans conversion, incomprehensible by mans capacity,

capacity, yet understood of faith; so this Spirit of supplication maketh free and forcible entry upon the heart of a convert, neither acquired, nor truly desired, nor understood by the best man in his naturall estate, or most compleate endowments, before his conversion.

Further, since thou doest enquire also in thy case with those that came to *Iob*, what thou shouldst doe, I answer, thou must know & ingeniously confesse, that thou canst not pray at all; for men conceit that they can pray, when they can doe nothing lesse: And this reacheth

cheth not only to carnall
professours, who hold it
a heresie to doubt that
they cannot pray to God,
but also to close and for-
mall hypocrites, yeatem-
porary professours in the
highest degree, whose
hearts fouly deceive the
in this particular. The cō-
ceit of the proud Pharisee
amongst the rest of his
faults, that he could pray
and none like him, spoiled
him for ever from pray-
ing. To men so conceited
that saying of the Phys-
tician well agreeth: *When
the minds of men are once
takē up with fals opinions,
they make them not only
deaf but also blind against
the truth it selfe:* yea fur-

K

ther

ther faith hee, *there is no tincture so indelible, staining the judgement of well ruled reason*; for their arrogancy and ignorance combine themselves together: Even just so it is with men in this particular; yea I dare avouch that this conceit maketh such further off from prayer then prophane Infidells that never offered to pray in all their lives. It is related of a skilfull Musitian, that hee tooke twice as much for teaching those that were evill taught, as for those that were not taught at all; because a false position in a science is a greater hinderance to the attainment thereof,
then

then the pure privation of it: if ever then thou desirest to pray, confesse ingeniously that thou canst not pray at all; know that thou art stark blinde and lame, that thou maist receive thy limbs and sight.

In the next place, thou must lay to heart and be sensible of thy miserable and wretched condition, through want of this precious gift of prayer: this well considered will make thee at thy wits end, and it will shake the sandy foundation of all thy endeavours, it will batter & take the fort of all thy vain confidence, it wil cut the sinews of all thy selfe deceiving policy, it will

faint the heart , and dead
the very soule of all thy
pale-faced hopes , it will
imbitter the sweetnesse of
all thy ratf-bane pleasures,
it will mar the market of
all thy possessions & trea-
sures , it will bring off the
hooks all thy jollity and
mirth , it will make thee
behold, as in a true glasse,
all thy jollity and madde
mirth , it will let thee see
the vanity of all thy great
friends, favorites, suppor-
ters, lovers, acquaintance,
yea the Ioviall compani-
ons. In a word , if thou
wilt hold to it, it will give
thee no rest till thou hast
found some other footing
for thy soul to rest on.

To make all good , let
me

me a little expostulate the matter with thee: What canst thou doe in the day of thy distresse, *when trouble comes upon thee, like paine on a woman in child-birth?* When thy cōscience begins to roare, thy soul to faint, thy state to waist or beetaken from thee by violence? Whither canst thou goe? Wilt thou know what thou canst doe? I know, & thou shalt know it, thou canst doe just nothing for thy selfe that good is. If thou canst not pray, thou canst goe no where at all out of thy selfe; to him thou canst not goe that hath eternall life, for thou art not acquainted with him,

thou hast no odours to fill the Censer, and therefore hee hath nothing for thee but a Censer full of fire from the Altar to consume thee: here thou maist know (if thou wilt) that thou art blind, and naked, miserable and wretched. But what is the remedy? where is the refuge? who is thy shelter in this thy distresse? Surely if thou canst not pray, thou maist look about thee, within thee, aboue thee, beneath thee, and finde no remedy, refuge, or helpe: For thou hast no promise of all these in calling upon God, no promise of deliverance, as I have shewed: yea instead thereof, thou
hast

*hast the arrow of the Lords
wrath drawn (even to the
head) against thee; witnes
the Psalmist; powre out thy
wrathfull beat against the
heathen that know thee not,
and upon the kingdomes
that cal not upon thy name.*

Pf. 50. 15.

79. 6.

The very same phrase
hath *Jeremy*, calling them
*the Families that call not
on thy name*; whether it be
family, kingdome, or per-
son, all is one. Further,
what canst thou doe for
thy family, if famine, fire,
plague, or fearefull sick-
nesse come amongst the
? If thou canst pray just so
much as thou canst doe
for thy selfe, yea if they
were all running to hell,
which is worle then the

Ier. 10. 25.

Deut. 32.
35.

former, thou neither canst nor wilt stay them, but rather hasten them thither. Observe this I beseech thee, as thou art husband or wife, parent or childe, master or servant; what canst thou doe for thy country, when the dismal day of calamity thickens in upon it as a cloud, and the *evill threatned make it hast*. Though thou art the most civiliz'd formalist in all the world, the closest hypocrite, the most glistring moralist, yea the most potent grandie for state and puissance in all the land, and yet canst not pray, thou makest many breaches, and openest many gaps to the, betraying of

of the state and kingdome
but thou canst not for thy
heart, by sword or coun-
sell protect the State, frō
the least ensuing danger.
An evill man may by
Gods imployment bee a
fort or Cannon, yet hee
hath neither the promise
nor any good by it: It is
the poore wise man that
by his wisdom delive-
reth the City, though no
man regard him; for fools
can doe no good, & fooles
are all such as cannot
pray: for they spend all
time in learning strange
language, but have never
a word of the language of
Canaan. Lastly, what canst
thou doe when sicknesse
seazeth on thee, and death,

*Misery in
sicknes, &
death with
out prayer.*

the last enemy looketh
gastly in thy face ? Then
all thy worldly confi-
dence, policy, hopes, plea-
sures, profits, possessions,
joviallity, mirth, favour-
ers, freinds (and what
not) shall forsake thee:
then one groane or sigh
from the spirit, would
bring thee better newes
from God, then if all the
Princes Embassadours in
inthe world should salute
thee Master, or their Sove-
raign and sole Monarch
of the world : But this
Embassie of prayer being
wanting, what woe will
be wating, yea thou maist
wish *the hills and moun-
taines to overwhelme thee
and cover thee* from the
presence

presence of him that sitteth upon the throne; but all in vaine, if the Lord put not words in thy mouth, whereby hee may be entreated, thou shalt either dye desperately like *Judas*, or with thy heart dying within thee, like *Nabal*: So consider this strait wherein thou art, & this may put thee further on to set thine eyes towards the Lord.

But some desperately may object (for such

Ob.

there bee) if the sense of ones state that cannot pray, set him so upon the rack, it were better for such a one to content himselfe with such prayers as have served him hi-

therto, then by meddling after a new strain of prayer to make life uncomfortable and death intollerable.

Answer.

For answer, the remedy is worse then the disease; for if such a one see it not in time, he shall see it will be one time or other, yea it may bee out of time, greater horroure. I have been the larger in this particular, that the terror of a non-suppliant estate might hasten him out of it, yea I think verily if such men would look well upon it, it might be a meane to bring many out of it. Thou must resolve in the third place if ever thou wouldst pray to break off thy

thy sins, and to part with thy prophaneſſe; for as I have ſhewed, a ſinfull courſe & familiarity with God cannot conſiſt or ſtand together: *A corrupt tongue or leprous throat maketh a harſh noiſe in the eare of God:* remēber that the Lord is far from the wicked, and though they cry to him he wil not har-ken to them;

Fourthly, thou muſt avoid and abandon all prophane, idle, and unprofitable company; for as thy living in a corrupt ayre, or with contagious bodies, will increaſe the habit of thy corrupt diſpoſition, till thou be utterly conſumed; ſo lewd and wicked

Prov. 15.
29.

Lev. 21.

Prov. 4. 14

Pl. 26. 5. 6.

wicked company will more and more contaminate thy soule, and spirit, so that thy breath shall stink worser and worser in the nostrills of God: As the soule in the *Law* that touched any abominable unclean thing, and ate of the sacrifice, was to bee cut off from Gods people, so the conversing and familiarity with unclean & cursed company, cutteth a soule off, & keepeth it off from familiarity with God in prayer; Therefore (saith the wiseman) *Enter not into the path of the wicked, and goe not into the way of evill men:* The Prophet David, washing his hands in innocency, that he might
compass

compasse the Altar of the Lord, abandoneth all vain persons, & resolveth not to sit or converse with the wicked: for as thou must avoid evill company, and hatethem that regard lying vanities, so thou must associate thy selfe to the godly. Hee that walketh with the wise shalbe wise; hatethe evill (saith the Prophet) and love the good. The meerely moral man doth counsel thee to converse with such as will make thee better, as men by constant conversing with natives of a Nation doe learne the language of the nation; so by sorting thy self with beggers thou maist happily learne to beg.

Fiftly

Pro. 13. 20.

Amos, 5.
14.

Fiftly , thou must in-
treat the godly earnestly
to pray for thee , and to
beg thee of the Lord, e-
steem much of their prai-
ers, which be of that effi-
cacy *to convert a sinner
from his waies , and to save
a soule from death , hiding
a multitude of sinnes.* If
thus thou dost, and God
affecteth the hearts of his
people to pray for thee,
there is good hope that
thou shalt come to pray
for thy selfe and for o-
thers also ; for the Sonne
of many prayers cā hard-
ly perish : but so long as
thou dost scoffe & mock
at the prayers of the
Saints , or hast them in
light esteem , the spirit of
prayer

prayer or supplication will not come nigh thee. Yet with this begging of the prayers of the Saints, thou maist learne to beg thy selfe. The people of *Israel* desired *Samuel* to pray for them when they had sinned; but they praised also for themselves; but *Pharaoh* desired *Moses* to pray againe and againe for him, but hee would never learne to pray for himselfe, neither did he at all desire *Moses* his prayer, till the hand of God was the second time upon him, for at the first he did not. A great many doe never desire the prayers of Gods people; if they desire them at all, it is

Exod. 8. 8.

is not till Gods hand be so heavy upon the, that they know not what to doe.

Sixtly, thou must attend the meanes of the word, read, preached and conferred upon, for thou shalt never learne to speak to God, except thou hearest God speak unto thee: hee that turnes away his eare from hearing the Law, even his prayer shall be abomination; It is not a set manner in a secret corner, nor the best penned praier that thou canst get by hart, without a diligent attendance on the word, especially preached, that ever will teach or inable thee to pray : *For faith commeth by hearing;*
And

And because wee believe therefore we speak: As the lame man in the Gospell lay still by the Poole of *Bethesda* (which was the meanes appointed for recovery) till the power of God had wrought upon him, so thou must still attend the meanes, till God smite the heart, unvail the eyes, touch and untie the tongue to this duty of prayer.

Seventhly and lastly, enquire & learn of God's people, and they can tell thee what unvaluabie profit, what sweet pleasures, what unspeakable consolation, what peace-passing understanding, what height of honour, what
heaven

heaven of happinesse, they find in this familiar conference, with God; *aske and they will tell thee*; (as a Father observeth) *that of all vertues they can find none but this compared to incense*. Secondly, they can tell thee on experience, that it is the best guard against all assaults of Sinne and Sathan. All kind of Divels are kept out and cast out by this. When the *evill Spirit came upon Saul*, David *alayed* and abandoned it by playing on his *harpe*; that *harpe*, saith one, was devout Prayer: Thirdly, if thou wouldst know what is the best trading, Gods people will tel thee there

1. Sam. 16.
23.

there is none like Prayer:
For no state, time, place,
person, or opposition, can
intercept thrift if thou
art disposed to pray; thou
maist ever be imploying
thy stock, and that with
the returne of encrease;
thou maist gain more by
Prayer, in one houre (as
one saith well) then all the
Merchants in the world
in a thousand yeares.
Fourthly, wilt thou know
what is the very best phy-
sick? Gods people can tell
thee by experience, that
none is like Prayer: It hea-
leth the infirmities of the
body, and the diseases of
the soule, and the *Praiers*
of the faithfull shall save
the Sicklie, and the Lord
shall

Iam. 5. 15.

shall raise them up, and if he have committed sinnes they shall be forgiven him: Fifthly, if it be enquired what is the greatest honour that mortall man can obtaine into? Is it not this, for a man to talke familiarly with God as with his friend? *And such honour have all the Saints, and they only:* What honour were it for a poore, meane, despicable man to come to be so inward with a great Monarch to have his care at his pleasure, and to goe into the bed-chamber when hee list without repulse or interruption of any? So is it with Gods favorites, how despicable, and despised
foever

soever they be amongst men: *Hee that will be inward with God* (saith one) *let him pray frequently*; let him read diligently; for when we speak with God, when wee read or heare, God speaketh to us. Sixtly, if thou wouldst be provided of the best armes against thine enemies, of the best, safest refuge in distresse, the speediest deliverance out of trouble, the Saints can assure thee upon experience, that there is none like this: witnesse *Moses, Hester, Iehosaphat* and the rest. Seventhly, wouldst thou command all the armes of creatures, as heaven & earth and all the creatures therein

therein, yea, even the Angels themselves, the people of God wil teach thee, that Prayer is the only word of command. By this *Elijah* did open and shut the heavens; By this *Moses* tied and untied the hands of the Almighty; by this *Jacob* made the Lord to stay with him, so that hee could not depart till hee had blessed him. Eighthly and lastly in a word, wouldst thou have a guide that might direct thee, and protect thee, assist thee, and never leave thee till thou art brought through this troublesome vale to the life of glory, the Saints can assure thee, that Prayer is the

the only meane to bring the guidance of the Spirit into the heart, and there to continue it, till thou comcest to thy journies end; these effects of Prayer who can choose but affect?

Now if thou doeſt fall in love with the Fruits, thou maiſt haply endeavor to get the Tree into the garden of thy ſoul, which will make all the ground fruitful. Theſe rules being obſerved by thee, and the motives conſidered, thou art in a fair poſſibility, to come acquainted with God, by whoſe mercy & guidance I have been led along in this little Treatiſe: deſiring for the Cōcluſion

nothing but this, that
God may have the
honour, & his
People the
profit.

FINIS.

hat

e